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THE
LIFE, EXPERIENCE, AND TRAVELS,
OF
JOHN COLBY,

PREACHER OF THE GOSPEL.

WRITTEN BY HIMSELF.

COME and hear, all ye that fear God.....and I will declare what he
hath done for my soul.....PSALMS, lxi. 16.

WE speak that we do know, and testify that we have seen.
JOHN, iii. 11.

LOWELL, MASS.

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JOHN COLBY

LECTURE ON THE GOSPEL

LECTURE BY HENRY

Power press of L. Huntress....Central st., Lowell, Ms.

LIFE, &c. OF JOHN COLBY.

I was born in the town of Sandwich, in the county of Strafford, and State of New-Hampshire, December 9th, A. D. 1787. My father's name was THOMAS COLBY, born at Amesbury, Mass.; my mother, ELIZABETH ATWOOD, born in Weare, N. H. ; they now reside in Sutton Vt. formerly Billymead. I remember when I was but a child, and while in the midst of those vanities peculiar to that age, the Lord reprov'd me by his spirit, and manifested to my mind, that I was born to die. And being informed by my instructors, that there was a day of judgement after death, at which time all the dead, both small and great, must stand before God, and be judged according to the deeds done in the body; and that those who loved God, and were sincere christians, would be received into heaven, where God and angels resided: But, that those who were not christians, would be cast into hell, where the devil and his angels were confined.—While I thought on these things, a question like this arose in my mind, What is it to be a christian? And not being able to determine in my own mind, being only about eight years of age, my anxiety led me to enter into a conversation on the subject, with my brother, who was older than myself, in hopes to get some information from him. But the most that I can remember of his conversation is, that he told

me, that father and mother were christians; and that he and I were sinners. But, said he, "I mean to be a christian before I die." I answered, so do I. I remember I thought that he was older than I, and if he could put off these things to a future period, it might be well for me to do so too. But I can now see, how children in the morning of life, neglect seeking the Lord, by the example of those who are older. It pleased God, one night in a dream, to convince me, that I had a soul, which would exist after my body was dead. In the dead of night, while deep sleep was upon me, I dreamed, and lo! a man entered the door of the apartment where I lay, with a loaded musket in his hand; and while I lay looking at the man, to my great surprise, he took aim at me and fired! The explosion was loud as thunder; and the fatal charge pierced through my breast. An awful scene immediately presented! My body began to decay and fade like the flower of the grass, until it returned to its mother earth, and fell into a silent repose. The soul revived in proportion to the recession of the body, and appeared to be both perplexed and distressed, and in great consternation flew around the walls of the clay tenement, fluttering at each avenue, and crying for help, as if loth to leave its wonted abode; until the lungs ceased to heave, the pulse to beat, and blood to flow. The soul then was forced out. The scene then appeared eternal, and as I was about to take my flight to unknown worlds, and leave every earthly thing behind me, I immediately awoke, and behold it was a dream!

This thoroughly convinced me that the soul existed after the body was dead. Conviction now began to roll heavy on my mind: but my language was "Lord, I am young—I am but a child—spare me till such and such a time—then I will attend to thy call."—But alas! when the appointed time came, I was no less anxious, to put off these things than before. How-

ever, the alarming dream followed me; and by times, to such a degree, that I sometimes wished I had never been born.

I also recollect, that I was one day coming from meeting, and as I was contemplating on my situation, I felt such a load of sin and guilt upon my conscience, that it seemed to me, that I could not live under it. In this distress, I cried out with an audible voice, "here Lord I am, do with me as thou wilt." But notwithstanding I so cried, I soon found that I was unwilling that the will of God should be done. For when I returned home, I felt an impression (which I really think was from the Lord) to kneel down and pray to him for mercy. And had I obeyed it, I doubt not, that I should have found rest and peace to my troubled soul. But the cross appeared so great to me, that instead of obeying the Spirit of God, I immediately began to pray, like Felix, "go thy way for this time, and when I have a convenient season, I will call for thee." But, alas! how shocking must have been the consequence, had he granted my wicked prayer; that is, "gone his way," and returned to me no more. I must then have taken up this doleful lamentation; "the harvest is past, the summer is ended, and I am not saved." But mercy interposed; the golden sceptre was held out, and life and salvation offered to a guilty sinner, without money or price, but not without an hearty repentance. My attention was often called up, both by mercies and judgements; and I often felt my danger, especially in times when deaths were frequent; also in thunder storms, I was much terrified, especially if I was away from my parents: but if I could get near to them, or any other good people, I thought they would be a kind of refuge for me, and felt myself more secure, and thought I might be spared for their sake.

Here I must omit the rehearsal of a multitude of occurrences, which happened in the course of several

years, whilst a great part of the time I was travelling in pain all the day, and a dreadful sound in my ears; the devil all the while throwing the most awful temptations into my mind, and trying by all his hellish art, to lull my conscience to sleep. Telling me that "to-morrow shall be as this day, and much more abundant." Always trying to persuade me to neglect seeking the Lord for the present. But I remember when I was in my fourteenth year, I was greatly awakened, by the conversation and death of my grandmother Colby, she being fourscore and four years old; being brought upon her death bed, having a hope like an anchor to the soul, both sure and steadfast—her work all done, and I believe well done. I went one day to visit her, and while I was beholding her languishing situation, her body fast decaying, her soul patiently waiting for her change, and desiring to meet death, and to exchange a world of sorrow and pain, for a world of joy and pleasure; she turned her dying eyes on me and said, "John, you have been a good boy to me, and now, all I require of you is, to love the Lord." These words reached my soul, and the requirement I never forgot. When I retired from the mournful scene, and was returning home, the sorrows of my heart drowned my eyes with tears. Her words were fastened in my heart, like a nail in a sure place. My sins, like ponderous mountains, appeared to revolve upon my guilty soul. I knew not what to do. If I looked up, I saw the justice of God. If I looked down, I saw a hell, which was enlarged without measure, gaping to receive me. If I looked forward, I beheld an approaching, (endless) eternity, into which I must soon enter. If I looked back, I saw a life spent in sin, and considered that damnation must be my portion; and that forever and ever. But notwithstanding all those impressions, I was not entirely willing to deny myself, take up my cross daily, and follow the blessed Redeemer; and therefore, could not as yet be

his disciple. So I still remained in a state of condemnation, and under the power of a carnal mind. When I arrived to the age of fifteen, my father sold his possessions in Sandwich, and removed his family to Billymead, state of Vermont, county of Caledonia, where, coming into a new country, and being in new company, and beholding new objects, I found my former determinations very much frustrated; and my mind began to be filled with many things which proved detrimental to the work of regeneration. And as I advanced in years, I found my mind more strongly inclined to seek for worldly riches, honors &c. I began, also, to be much inclined to go into rude company, (which every person under conviction must bid adieu to, or the Spirit of God will surely leave them.) These things produced in me a great stupidity of mind; yet I was not entirely without conviction.

I recollect of joining a company of young people one evening, who were met for what they called civil mirth. The evening was chiefly spent in dancing, an exercise which I never practised; but being strongly persuaded, rather than be considered as separate from the company, I consented, and joined the dance. This was a dear dance to me; for as soon as I retired and had got home, I began to take a retrospective view of the scene, and to think of what I had been about; and asked myself the following questions:—Has this night's work been for the glory of that God who made me a rational creature, and has fed me, and clothed me, and blessed me with gospel privileges, afforded me a day and means of grace, and given me a space to repent, and just time enough to make my peace with him? Have I conducted this evening as one that must give an account, and as I can answer before his judgement seat? These questions were scarcely propounded in my mind, before I felt the sentence of condemnation in myself. I found that my heart condemned me; and remembered that God was greater than

my heart, and knew all things; and would bring every work into judgement. I retired to my bed for repose; but the torment of my mind was such, that I could not rest. Fearful apprehensions filled my soul, and I dared not close my eyes in sleep, lest I should awake in hell. Under this distress, I renewed my old promises to reform, which, however, I afterwards broke in many instances; but the Lord was still mindful of me, and convinced me of my errors, and reminded me of my broken promises, by laying his chastising rod upon me; for, from the time that I was ten, till I was nineteen years of age, I had a settled fever five times; and several times my life was despaired of. I had many other diseases incident to our mortal frame, which attended through the same term of time; besides many dreadful accidents, from which I did but narrowly escape with my life. And I have often thought since, that if it had not been that some ministering spirit prevented me, I must have been suddenly hurled into eternity in all my sins. And when I reflect on the dangers I have escaped, I am struck with astonishment, and am a wonder to myself, that I am out of hell, and on praying ground. But, glory to God, that his Spirit still strove with me, and called upon me in nameless ways. Yet I continued to run the dangerous road, and often grieved that tender Spirit, which so kindly reprov'd me.

When I was about seventeen years and nine months old, a reformation began in the town where I lived, and one of my sisters, who was peculiarly dear to me, was the first that was converted and baptized. This greatly astonished and alarmed me. An evening meeting was appointed in the neighborhood, which I attended, and I believe the Spirit of God fell on the assembly in a marvellous manner; and the very foundation of every earthly mind seemed to tremble.

My eldest brother, who had for many years before possessed religion, and had been in a backslidden

state, was alarmed of his situation, and that evening, was led to such a view of his state, that he walked the street and field in the greatest agony of soul, under a persuasion that his day of grace was over. However, it pleased God to grant him salvation before the close of the meeting. This struck me under deep conviction; and my prayer to God was, that he would redeem my soul from sin and death, and prepare me for my approaching dissolution. I returned home, and it appeared to me that my prayer in some good measure was answered. I felt very different from what I had felt before. The gloom which had so long been gathering on my mind, and seemed to veil universal nature, was all dispelled; a sweet calmness filled my soul—but I was not able to comprehend my feelings; for I thought it impossible that God had changed my state, the work was so different from what I had expected. For (like other unconverted people) I had been, all my days, drawing a plan of the whole work of regeneration, and had every feature of it painted out in my mind; but when I came to compare my then present feelings, with the picture I had drawn in my ignorance, they did not agree. “The natural man, receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” In this situation, notwithstanding the peace I felt in my soul, I feared I had received nothing from the Lord. Thus, for a number of days, I passed through a scene of trials, before I obtained an unshaken hope in God. I have often thought, if my change had been as conspicuous to me as that of some, who can tell the hour, and the moment, and the very spot where they were, when their sins like mountains, were removed from them and the effulgent rays of the glory of God shined in and filled their souls; I might have thrown away many, perhaps one half, of the real christians in the world, because they could not tell such an experience as my-

self. But the Lord, foreseeing what he intended for me to do, was pleased to lead me along in this little way, for which I thank his blessed name. I believe there was as great a difference between my conversion and that of many christians, as there would be between the feelings of two men born and brought up in a dungeon; the one brought out of it at noon day, when the sun shone in its meridian glory; the other brought out first by star light, then enjoyed moonlight, then day-break, then sun-rise; yet I can bless God, that I now enjoy, the same sun beams, that all the true followers of the Lamb enjoy. But, I would not be understood to mean, that I consider regeneration a progressive work; for that change, in reality, is wrought, as soon as God can say to the soul, "son, or daughter, thy sins be forgiven thee."—But the difficulty of not considering it a change in one's self, appears to arise from not clearly understanding the true witness in the soul; or from not obtaining those corresponding evidences, which strengthen the witness in the soul, and confirm the hope of the new creature. In a little more than a month after this, I obtained this hope, and with thirteen others, followed our Lord and Saviour into the water, and were buried with him by baptism. This was on the eighth day of December, A. D. 1805. The day following, was my birth day, that is to say, the ninth day of December. On that day, I joined the church of Christ in Billymead, and endeavored to take the armor of God, and to face the field; and declared perpetual war with every darling sin. I travelled about one year, through changing scenes and had many happy hours, when I was faithful to the Lord. I felt it my duty to bear a public and living testimony for God; and in doing this, I found an exceeding great reward. Yet I often had many doubts, whether I was ever made free by the Son, or washed in the precious blood of Christ, which cleanseth from all sin. During this period, I thought I felt a great desire to see sin-

ners converted; but I little thought that it would ever be my lot, to go and preach the gospel to them, until I was nineteen years of age. About this time, I began to feel impressions on my mind which I knew not what to do with. These words were continually sounding in my ears—"Go ye into all the world and preach the gospel to every creature." This voice sounded solemn, but the work was so unexpected and trying to me, that I could not consent to believe that it was from the Lord; but concluded that it must be from an enemy. I went to bed one evening, and as I lay in solemn contemplation on the subject; all at once an astonishing scene of eternal things, opened to my view. I thought the day of judgment had come, and I viewed myself standing on an extensive plain, which was so large that I could not see across it.—Universal nature seemed to be all in commotion.—The earth and seas were all in convulsion; while rattling thunders were rumbling through the vast concave, and rolling from pole to pole. I sought for an hiding place, but, to my great astonishment and horror, when I looked as far as my eye could explore, I could see neither mountain, rock, nor hill to hide me from the face of him who sat upon the throne, and from the wrath of the Lamb. Neither could I see any other person but myself; I stood alone in this broad space. The vengeance of God was displayed, and such awful thunder as I never heard before, was continually bursting and rattling over my head. It seemed as if those explosions began in the third heavens, and came rolling down with increasing majesty, and every bolt was directed at me. In this situation, I clearly saw that the justice of God must have its demands, and viewed myself a lost and undone sinner; and that, "forever and ever." It appeared, that my name was not enrolled in the Lamb's book of life, and that I had no inheritance in the kingdom of heaven. O! I can never express the horror of conscience which I

felt. And what still added to my horror, was, that notwithstanding the frowns of the Almighty seemed enough to sink a world, I was made capable to bear them. For it then appeared to me, that the omnipotent God had so formed me, that it would be impossible to strike me into non-existence again. In this situation, I was expecting every moment to hear my awful doom, "Depart ye cursed." In the mean time, the heavens were gathering blackness; earth's huge pillars giving away! All on a sudden, the scene was changed; in a moment, in the twinkling of an eye, I was translated, and caught up into the kingdom of heaven, where, with inexpressible admiration, and joy unspeakable, I beheld the glories of the place. O! the sweet raptures of heavenly love, which instantly filled my soul, when I heard with the greatest transport and astonishment, the shouts of victory and songs of praise, echoing through the upper world! while myriads and myriads, stood round the dazzling throne of God and the Lamb; all in sweet harmony, crying, Glory! Glory to God in the highest! Oh! how I was filled with raptures and astonishment, while I beheld John the Baptist, Stephen, Peter, Paul, John Rogers, and thousands of others, who were slain for the word of God, and the testimony which they held; and sealed their testimonies with their blood; and took their happy flight from chopping-blocks, burning stakes, racking-wheels and scalding cauldrons of oil, and numerous other cruel tortures, now in the realms of glory, all clad in white robes! and in addition to these, an innumerable company, a multitude which no man could number, who had come out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb. These, all joined in melodious anthems of never ceasing praises, which made all the heavenly arches ring with melody. While the angels joined to sing creating goodness; the saints all sang redeeming love. The glory of the place was in-

describable. They had no need of the light of the sun, nor of the moon; for the Lord God and the Lamb, was the light of the city. It is impossible for me, to express what I then enjoyed; neither, can I find language to describe what I there beheld. But it appeared to me, that one moment's enjoyment there, would more than compensate for all the sufferings of the whole church of God on earth. Well might the apostle say, "Now we see through a glass darkly, but then face to face." It appeared to me, that eternity would just be long enough, to disclose the beauties and unfold the mysteries of heaven.

After lying in this situation I know not how long; and whether in the body or out of the body I cannot tell, (God knoweth,) I came to myself, and found that I was on the earth, for which I felt to mourn; and for a short time, my spirit sunk within me, until I had recollected the subject, which I was musing upon, when I lay down; namely, the impressions I had felt to go and preach the glad tidings of salvation to a lost world. I then concluded, that what I had seen, was to confirm me in my duty; and that the impressions I had felt were not imaginary, nor from an enemy, as I had before supposed; but, that the Lord was in reality calling me into his vineyard to labor. I would here observe, that I did not believe at that time, neither have I since, that I was in a natural sleep. This will doubtless seem strange to many, and indeed it does to me; but I can say, that I had never entertained such an extensive idea, and glorious view, of heaven before. Neither did I ever have such a discovery of the horrors of the damned, or of the torments and self-reflections of lost sinners.

I think I can now say, with David, Psal. lxxiii. 3 and 17: "For I was envious at the foolish, when I saw the prosperity of the wicked; until I went into the sanctuary of God; then understood I their end."

Since that time, the language of my soul has been like that of the poet:

“Pity the nations, O our God,
Constrain the earth to come;
Send thy victorious arm abroad,
And call the strangers home.”

After considering the vision, and the situation that I myself was in, while standing alone on the spacious plain, amidst the direful storm before described; it appeared to me, that God had by this, shewn me the shelterless state of all poor sinners. That as I stood alone, so they must each one explore the dark mountains of death *alone*; and, as single creatures, stand at the dreadful tribunal of the Most High; and after being dismissed, with hearing the heart rending sentence, “Depart ye cursed into everlasting fire prepared for the devil and his angels,” they must forever, and ever, suffer and endure, the horrible tempest which God shall rain upon them. See Psal. xi. 6—“Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.” And Prov. ix. 12—“If thou be wise thou shalt be wise for thyself: but if thou scornest, thou **ALONE** shalt bear it.”

These things bore with solemn weight on my mind, from day to day. And as I felt the weight of the cause of God, and worth of souls increasing, and began to count the cost of being a laborer in the vineyard of the Lord; I found that such must forsake fathers and mothers, brethren and sisters, wives and children, houses and lands, and be willing to lay down their lives for the sake of Christ and his gospel, or not be worthy of him. These things, (or the most of them) were so dear to me, that it was like giving up my life to leave them.

However, I began to feel more and more of the reality of my being called into a public station, and

to have striking views of the languishing state of Sion; and of the more deplorable state of poor sinners.— And when I beheld the greatness of the harvest, and how few the faithful laborers; I began to pray the Lord of the harvest, to send forth laborers. But when I thus prayed, the answer was, “Go ye into the vineyard,” &c. About the first sensible impression which I felt on my mind, to preach the gospel, was, that I must go through the southern and western climes; and in particular, that I must visit the people in the State of Ohio. But the thoughts of leaving my native land, my loving friends, and other dear enjoyments; together with a consideration of travelling so great a journey, into a strange and unknown country, and myself but a child; magnified the cross, and rendered the trial (as I thought) almost insurmountable. However, I pondered these things in my heart; for as yet I had not divulged them to any person. But about this time, many of my brethren and sisters in the Lord, began to have a feeling sense of the weight I felt on my mind, and some of them came and told me it was revealed to them that the Lord was calling me to preach the Gospel, and that I was unwilling to go. To this I made them no answer; but acted like one amazed, or as if I knew not what it meant, for I tho’t I would almost rather die, than to make known what I felt on my mind, lest I should be deceived or bring a reproach upon the cause of God; which I thought I would not knowingly do, for ten thousand worlds.— One evening, after seriously meditating upon these things, and realizing my accountability to God; and considering how willing I ought to be to obey him in all his requirements, I fell asleep; and dreamed that I was in a meeting, where a vast, an exceedingly numerous concourse of people were assembled.— Elder Becwith,* being present, was much engaged in

*A preacher who lives in Billymead.

preaching to them. But on a sudden, he stopped, and stood in profound silence, about the space of a minute. He then turned about and looking solemnly upon me, said "John, you must take my place." This struck me a good deal, and I began to wonder what he could mean by this strange salutation. When I awoke, and thought on my dream, I was sensible, according to the impressions I had felt for a number of months, I had to stand in a public lot, receive words at the Lord's mouth, and warn the people from him, or the blood of sinners would be found in my skirts. I strove in my little measure, from time to time, to tell sinners the danger they were in, and to speak comfortably to the saints, in our stated meetings; and flattered myself that that would do for me, and thought I might be excused from travelling abroad; especially, when I considered that I was under age, and must of necessity stay at home till I was twenty-one. My two older brethren being of age, and for themselves; my father a man of property, and a great deal of business on hand; and I being at that time, the main help which he had left; rendered my assistance so necessary to him, that I thought it put the matter beyond a doubt that it was my duty to stay with him till I was twenty-one. Upon this ground I began to settle, but found it to be a barren land indeed. Yet I continued in this situation till I arrived at the age of twenty. - And although I strove to live a solemn, watchful and prayerful life, I found that my mind began to be much attached and glued to the things of time and sense — The world, with all its cares, began to crowd into my mind; also, its riches, honours, beauties, charms and fashions, in all their pomp and splendour were presented to me. And it seemed as if the devil had power over me to take me up, like as on an exceeding high mountain, and shew me all the kingdoms of the world and the glories of them; and then promise to give them all to me, if I would fall down and wor-

ship him; or, in other words, forsake religion and go back into the world again. But the thought of doing this, was worse than death to me. I now began to find it necessary to bestir myself, shake off sloth, resist the devil, and tread the world beneath my feet.— And to this end I found it necessary to go often to the throne of grace, and make known my requests to the Lord. And can say, that I found him to be a present help, in every time of trouble.

O may I ever give thanks to the Lord, for his merciful kindness to me in sparing my unprofitable life till now? O what scenes of trials, temptations, and dangers, the Lord hath led me thro'!

O for a thousand tongues to sing,
Mr dear Redeemer's praise;
The glories of my God and King,
And triumphs of his grace!

The winter after I was twenty in December, I went to school. And had Christ been my preceptor or master, I should doubtless have known more of his love, and enjoyed my mind better in the spring. But I found my studies had too much stolen my attention, and kept my mind from better enjoyments. Yet I felt some good degree of the love of God in my heart, and a sense of the worth of souls in my mind.

At the commencement of spring, I retired from school, and returned to my usual labour with my father; and as I wrought with him in the field, my mind began to enter more extensively into the field of the gospel. And upon careful examination I found I had been limiting the Holy One of Israel. For, while the Lord had been calling me, to the great and arduous work of preaching the gospel, I had been saying, "Not so Lord;" or, in other words, stop, Lord, till I am of age: "I am but a child," &c. And upon these and such like trivial excuses, I had been neglec-

ting my duty, and disobeying the voice of my heavenly father, and soul's best friend.

A sense of duty now began to revolve upon my mind, with double weight; while the world, with all its affluence and grandeur, seemed to recede and disappear. And notwithstanding my mind had been formerly much after the riches of this vain world, and the prospect had bid fair for my obtaining it; I now had a full discovery of the emptiness and fading nature of all transitory enjoyments. And under this discovery was made to cry out, in the language of the poet,

Lord what a wretched land is this,
That yields us no supply ;
No cheering fruits, no wholesome tree,
Nor stream of living joy.

And prayed that God would now help me to sign a divorce to every deceitful enjoyment of this alluring world. For I now beheld through the eye of faith, the glories of that better, fairer, brighter world above. O my God! shall I be an inhabitant there, to see as I am now seen, and to know as I am now known?—but alas! I yet dwell in this dreary abode. I am yet a resident on the earth; and have a great work to do for my blessed master. And how can I live and be happy; or die in peace if I do not perform it? Under this consideration, I cried out, “Lord, prepare a worm for so important a work, which I see I must do or be condemned in the day of judgment.” I now felt a greater sense of my accountability to God, than I ever did before. Time seemed comparatively like a bubble on the water. And I said, “O how quickly shall I see the Lord himself descend from heaven with a shout, with the voice of the archangel, and the trump of God! O how fast the day approaches, when the Lord will be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God! And when in my meditation I look-

ed again, I saw thousands and tens of thousands of thoughtless souls, with the greatest rapidity approaching eternity's awful brink! O eternity! vast eternity! what heart can conceive, what tongue can express the duration of it! And yet Christless souls will venture on its dreadful brink, unapprehensive of danger! These alarming considerations began to call up my attention more and more; and I strove to improve every opportunity of conversing with the unconverted on the subject of religion; especially those of my companions. I also felt it my duty, and esteemed it a privilege, to exhort in public meetings; and sometimes I had particular passages of scripture impressed on my mind to explain. But the cross was so great that I generally neglected it. For I thought if I proceeded in that way the people would soon begin to say "*John Colby is setting out to be a preacher.*" And that was a sound I did not love to hear. Not because I was ashamed of the gospel of Christ, but because of my weakness and unworthiness of preaching it. For I viewed it to be a great and solemn thing to be mouth for God, and stand between the living and dead, or to have the care of souls entrusted with me. And yet I was loth to see souls perish, with a Saviour in their view; and wade through the mercies of God, by the gate of heaven down to darkness and long despair. Thus was my soul pressed, like a cart filled with sheaves, under a solemn sense of these important things, till at length it became my whole study, day and night, asleep or awake; and when I was in the field, I scarce knew what I was doing, or how the time passed away. A dismal gloom seemed again to overspread all nature, and if possible, to a greater degree than what I had experienced, when I was under conviction for my sins. Every enjoyment of life looked like nothing and vanity; and gold and silver as mean as dust. Life itself, seemed almost burdensome. My appetite failed—

LIFE OF JOHN COLBY.

“My daily bread like ashes grew
Unpleasant to my taste.”

Oft times when I returned from my labour in the field, I could eat nothing. My indulgent mother often inquired the occasion of my not eating, and notwithstanding I knew, I was unwilling to tell her. She sometimes told me that I looked sick or as one in a consumption. And indeed I viewed myself, and was looked upon by others, during that summer, as one swiftly approaching the grave. I chose to spend all my leisure hours in secret prayer, in some solitary place; especially early in the mornings, and late in the evenings. The most lonely places seemed the most delightful to me. I took but little satisfaction in the company of my dearest friends. I felt like one alone; and the language of my heart was like that of the Prophet, “O that I had in the wilderness a lodging place of wayfaring men.” And at other times, “Oh! that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughters of my people.”

The whole earth, with all its inhabitants, seemed to roll up before me; particularly the young people, and those of my class. And oh! how inexpressibly painful was the sight! To see hundreds and thousands of blooming youths spending their golden moments in parties, pleasures, and pastimes; frolicking and dancing over a burning lake! Oh! what stupendous folly, thought I, must they be guilty of, who choose sin's short and momentary pleasures, at the dear expense of suffering the vengeance of eternal fire! Sometimes, when I realized the sad condition the world of mankind was in, I asked myself the question, “Should I not be willing to wander to and fro all my days, if I were sure that I could be instrumental in the salvation of one soul?” And I thought I should, if I died in the service. But at other times,

unbelief, or a sense of my weakness, constrained me to say, "Who is sufficient for these things?"

While I thus pondered upon my duty to God and his people, and sought to know how I should best glorify him, promote his cause in the world and discharge the important duty which I felt incumbent on me, I happened to light on the following hymn:—

I hear the gospel's joyful sound,
An organ I shall be,
To sound aloud redeeming love,
And sinners' misery.

My honored parents, fare you well,
My Jesus doth me call ;
I leave you here with God, until
I meet you once for all.

My dear connexions I'll forsake,
My parents and their house ;
And to the wilderness betake,
To pay the Lord my vows.

And I'll forsake my chiefest mates,
That nature can afford ;
And wear the shield into the field,
To wait upon the Lord.

Then through the wilderness I'll run,
Preaching the gospel free ;
O be not anxious for your son,
The Lord will comfort me.

And if through preaching I should gain
True subjects to my Lord,
'Twill more than recompense my pain,
To see them love his word.

My soul doth wish Mount Zion well,
Whate'er becomes of me ;
There my best friends and kindred dwell,
And there I long to be.

This hymn most beautifully expressed the feelings of my heart in general, and the last verse in a particular manner. For I felt as though I wanted every one else to be happy, if I was miserable myself. And fervently wished the prosperity of Zion, which I viewed as coming out of great tribulation, and suffering the vile aspersions and persecutions of a wicked and gainsaying world.

I frequently retired into solitary places; and with a degree of delight, mingled with flowing tears, repeated the hymn.

The foregoing account, which I have given of my particular trials, under the divine impressions of the spirit of the Lord, is but a little part of what I really passed through; for time would fail me to point out every particular exercise of my mind, while under those impressions, to preach the gospel. And notwithstanding I strove to bear a public testimony for the Lord, and to tell poor unconverted sinners the danger they were in, and exposed to; yet I took but little satisfaction therein. For several months, I generally felt worse when I returned from meeting than when I went. And I am convinced that the reason of this was, because the Lord was calling me to go and preach the gospel to other cities, and I was disobedient to his call; and therefore could not be happy in disobedience. I continued in this situation until December, 1808; at which time I was twenty-one years of age.

At this time, again, I felt the impression renewed, to arise, and go to the state of Ohio, and to cry against it; and it seemed as if the Lord said, "their wickedness is come up before me." But like Jonah, I

fled from the presence of the Lord ; not to *Tarshish* but to *Peacham*, and went to the Academy, where I spent the winter. And the spring following the Lord sent out, not a great tempest upon the *waters*, but a great sickness among the *people*. Men's hearts were almost broken, to see their relations on every hand dying ; great fear came upon them, and, like the ancient mariners, every man cried unto his God, that he would stay his judgements, and lighten their souls of them. But alas ! I was gone down, not into the sides of the ship, but had my mind so engaged and amused with literature, that I was fallen into a spiritual sleep ! and it seemed as if the destroying angel came to me and said " what meanest thou, O sleeper ! Arise, and go into the work of God, or thou shalt surely perish !" For I took the contagion, and was sick, as I supposed, of the fever. Then I prayed unto the Lord God out of the midst of my affliction ; and he heard the voice of my supplication, removed the disease, and withheld his afflicting hand.— I returned to Billymead, and the word of the Lord came unto me again saying, " go unto Ohio, that great country, and preach in it the preaching I bid thee." But, instead of going to Ohio, I went to work to finish a gristmill, which I had begun the fall before ; and by the time I had completed that, and had got it agoing, I felt like one cast down into the deep, the earth, with its bars about him ; or like one *grinding in a prison house* ; or as one confined between two keepers, (unbelief and disobedience ;) one on either hand. These two soldiers or servants of the enemy, kept me close till the third day of June, 1809. On this day, I met with my brethren in conference.— When I left home I had not the least thought of revealing my mind ; for I had so long been sinking under trials which I had brought upon myself by disobedience, that I never expected to rise above them ; and often thought, like Jonah, that it was even better for

me to die than to live. But the spirit of the Lord being wonderfully manifest in our meeting, I felt immediately arraigned in my own mind to make public what I had so long concealed; for as yet I had not revealed my mind to any person. And I think it was the greatest cross I had ever taken up. It appeared to me as if life and death were set before me and I could have my choice, and must choose then.

Under this discovery I mentally looked to the Lord and said, "They that observe lying vanities, forsake their own mercies; but I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed; salvation is of the Lord." I then had strength given me to open my mouth, and in presence of God and the Church to declare the travel of my mind.—Truly, it was a solemn, weeping time, both with myself and the brethren. When I had done speaking, the brethren and sisters, with one accord, declared that they were satisfied that the Lord, of a truth, had called me to be an ambassador for Christ, to preach the everlasting gospel; and as such they recommended me.

I felt immediately as if I was in a new world; the gloom which had so long overspread the universe, was all scattered; the intervening clouds withdrew; and my soul leaped into liberty! The next day, being Sabbath, I arose early in the morning, and walked into the field. Every thing looked delightful; every vegetable, with all the feathered songsters, seemed to be praising God; and I thought I could add my note with the rest. When the bright luminary of the day appeared, with his ten thousand dazzling rays of light darting through the world, shining on the evil and on the good, he seemed to magnify his great Creator. I really thought, I never saw the sun shine with such refulgency before. While gazing on his golden rays, I said, O how willing is the sun to perform his office and fill his place! how ready to obey the will of his

great Creator! This was to me like the beginning of days, or the day of my espousal. The change appeared as great, or greater, if possible, than when I was first brought out of nature's darkness, into God's marvellous light. At a seasonable hour I proceeded to the meeting, and found a multitude had come together (as I supposed,) to hear the new preacher!—But no one can tell how little and insufficient I looked upon myself! I thought I could really say, I was less than the least of all saints. The brethren put it upon me to preach; and I felt it from the Lord to be my duty to try. I spake from Isaiah xl. 6, 7, 8, words which had been running in my mind the preceding week; (occasioned, probably, by means of my attending a funeral in the neighborhood; and also the wedding of one of my brothers.) I preached as well as I could; the Lord knows best what I said; I believe, however, it was a solemn time.

When I recollect the many internal calls and impressions I have had from God to preach the gospel, I am astonished that there are so many in the world, who think that a college education, with a town or parish call, are sufficient to qualify a man to preach the gospel of Christ! O mistaken, deluded souls! who think that the gospel consists in the wisdom of men, and not in the power of God. But happy is that servant, whose preaching (like Paul's) is not with enticing words of men's wisdom; but in demonstration of the Spirit and of power.

From this fourth day of June, every thing unlike to God, began to sink in my view; and my mind began to rise. I practised preaching every first day of the week, at Billymead, or in one of the adjacent towns; I also attended some meetings on other days. In the intervals, I labored with my hands; and with my earnings, I purchased me a horse, saddle and bridle, &c. On the 6th day of August, being the first day of the week, I attended a meeting at Billymead. In the fore-

noon, I tried to preach from 2d Timothy, chapter iv: 7th and 8th verses, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." I enjoyed but little liberty in speaking, and felt much dissatisfied in my own mind. This threw me into a trial. It seemed to me that every body thought I was out of my lot. I began to call my faith in question, to doubt the reality of my call, and I feared I was deceiving myself and my brethren. Under considerations like these, I went to the Lord in prayer, and continued in that exercise through the intermission. The substance of my petition was, that if he had called me to preach his word, he would manifest it, and stand by me in the afternoon, that I might have liberty, and enjoy the life and power of religion in my soul. The afternoon meeting began, and after singing and prayer, the brethren sat, and appeared waiting, as if they were expecting me to preach. But I felt determined not to attempt it, unless I felt something special. After sitting silent for some time, and mentally praying that the Lord would decide the doubtful case that afternoon, that is, whether he had called me to preach or not; and if I had run before I was sent of God, that he would confound me before the people if I attempted to speak in his name. I felt some impression, and thought it my duty to arise and speak from Titus ii, 11; "For the Grace of God that bringeth salvation, hath appeared to all men."—I repeated these words as the foundation of a discourse, and after speaking a few minutes, I quoted several passages by way of introduction, and attempted to return to my text, but behold it was gone! I had forgotten it; and had no bible with me to find it; for I had never obtained confidence enough to hold a bible in my hand while I was speaking. I then began to

conclude, that the Lord was about to answer my prayer sure enough, and chain up my mouth in silence. It seemed as if the enemy surrounded me with all his forces; my mind was immediately thrown into confusion, and almost into distraction. I ceased speaking and sat down without telling the audience the occasion of it. No one can tell, neither can I express how I then felt. What made me feel the worse was, there were two judges present who were occasionally in the town; they loomed up before me like mountains!—When the meeting ended I withdrew from the house and returned home. I strove as much as possible to shun all company, for I neither wanted to speak with or see any person. After I got home, my father asked me the occasion of my not finishing my sermon; for, said he, I thought you had laid your work out very well. I made him little or no answer, but left the house and retired to the woods, with a strong temptation never to return again. For I thought I had rather be banished, or buried under the base of the most huge mountain, than ever be seen again upon earth. I travelled a mile or two, till I came to a river, where I stood and looked into the water for some time; and thought it would be a good time to put an end to my life. But the following words immediately occurred to my mind, “no murderer hath eternal life abiding in him.” I obtained strength from the Lord to withdraw from the river. My next conclusion was, to stay in the woods till I died. I continued wandering about till near dark; and after looking the matter over and over, and putting up many prayers to God, I felt some more composed in my mind; and concluded that it might be possible that I had done wrong, and had tempted the Lord by asking of him a sign.

After many solitary hours in prayers and tears, I mustered all the resolution, faith and hope I could, and returned home. But as to my preaching again, I concluded the matter was decided. Yet there was

one difficulty in the way, which I knew not how to surmount. I had a meeting appointed in another town the next Sabbath, which I must of necessity attend, or forfeit my word; and that I could not bear to do. I passed the week in deep waters, till the Sabbath came. I went on to my appointment but felt an unusual gloom and a great depression of spirit. I tho't I would tell the people I was not called to preach, and that I should never try to again. After the people assembled I began to look round upon them, and souls began to look precious; and almost before I was aware I arose upon my feet and began to preach to them. The love and power of God was manifested in a blessed manner. From this I took encouragement to resist the tempter; he fled from me; and my mind, in a good measure was relieved. So I continued as usual in my feeble manner to blow the trumpet in Zion.

About this time a general solemnity began to gather on the minds of the people; and there seemed to be a sound of abundance of rain; while a few mercy drops fell. But the main cloud of *blessing* passed over, and did not return till about twelve months afterwards.

I now began to be convinced by my feelings, that my work was done for the present in that region, and that I must go and preach the gospel of the kingdom to other cities also. Trying as it was to my nature; being convinced that the time was come when I must leave all my natural friends, and journey into the western climes; I began to talk about it in earnest, and to make preparations for the journey. Yet I could not persuade my friends to be reconciled to it, nor yet to believe that I should go, until a day or two before I sat out. They all prophesied evil concerning me; they said it must be a delusion of the enemy. For if I was called to preach, I could as well preach in my native land as any where else; and, they thought, much

better. Besides, they conjectured for me to travel so far into a different climate must be very prejudicial to my health, even if I lived; but they thought most likely that I should die, and lay my bones in one of those western climes. I told them that NINEVAH was the place where God sent Jonah; and the western country was the place where he was about to send me; and if I did not go, the *sea* would be more boisterous than ever it had been.

Sabbath, 12th of November, I preached my farewell sermon in Billymead, and truly, it was with the assembly, as well as with myself, a solemn, weeping time. Thus I closed my testimony in the town for that time—Nov. 14, 1809, I sat out on my journey. But O! I cannot express the feelings of my heart, whilst giving the parting hand, and leaving my ever respected parents behind; thinking it very unlikely that I should ever see them again beneath the sun. My beloved brothers and sisters I must also leave, though dear to me. The friendly visits, the inestimable privileges we have enjoyed together, thought I, must now be at an end. And I said, “O, must I now leave, must I now be separated from all my natural connexions in life? Yes, I am constrained so to do; the worth of souls lays upon me, I cannot rest. I must bid farewell to my kind parents and their home; take my life into my hand, and go forth into the wilderness world and pay the Lord my vows.”

When I gave the parting hand to my honored father, and he saw that I was going in reality, his language to me was like that of Jacob to his sons; he said, “well, if you must go; God Almighty go with you.” I left the house and hastened to the door, that I might find a place to weep; and then mounted my horse and sat out on my journey. As I passed through the street I secretly said,

Farewell! farewell! farewell, ye northern climes!
To southern or western climes I now repair;
To unknown lands I know not where.

I stayed that night with Judge Fiske, in Lyndon. Next morning I started for Woodstock, (Vt.); but on account of its being stormy and uncomfortable weather, I travelled but a few miles in a day. I however the next Sabbath, got to Hartford, and attended a meeting in the evening. Monday I crossed *White River*, and attended a funeral in the other part of the town; had a very solemn time. After meeting I went down to Woodstock, where I had previously agreed to meet brother Putnam, a young preacher who had promised to travel with me into the western country. But when I came to the place, I found he had gone on to Windsor. I then pursued and overtook him and felt exceedingly joyful at meeting my beloved brother; a man whom I had highly esteemed, and with whom I had enjoyed many happy hours in the worship of God. I anticipated we should have a great deal of happiness together, on our contemplated long journey. But alas! my anticipated happiness was soon blasted. We attended meeting that evening at Windsor, and the lot fell on me to preach. I was led to direct my discourse chiefly to the young people. The hearers of all classes appeared solemn, and heard the word with candour. I continued in that place through the week, attended three meetings in Windsor; two in Hartland; visited a number of families, and received great satisfaction therein. On the sabbath, we attended at Windsor. Brother P. preached in the forenoon; and I discovered something in his preaching, which gave me very disagreeable feelings, although I believed him to be sincere in what he preached. The particular sentiment, he advanced was, that the wicked would be burned up, and cease to exist, at, or immediately after the day of judgement. This appeared so different from what I had read in the scriptures respecting the eternal state of the wicked, namely, that such are in danger of *eternal* damnation, Mark iii. 29;—that “these shall go awy into *everlast-*

ing punishment," Matt. xxv. 46;—that "their worm dieth not and the fire is not quenched," Mark ix. 44, 46, and 48;—"suffering the vengeance of eternal fire," Jude 7th verse—that "the smoke of their torment ascendeth up *forever* and *ever*," Rev. xiv. 11—These, with many other passages which occurred to my recollection, forbade my uniting with my brother P. in the support of his new and inconsistent doctrine. I therefore preached in the afternoon from Prov. 12, "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." I told the wicked, if they were so senseless of their own happiness, and of their duty to their Maker, as to live in sin, wickedness and folly, in this world; they might expect condemnation, horror and suffering would be intolerable in the next. In the evening, I attended a meeting in another part of the town. Monday, Nov. 27th, I left Windsor, went to Weathersfield, and attended a meeting with brother P. In the evening, a goodly number came out and heard attentively. The next day we went to Springfield (Vt.), met two Elders, one resided in the place, the other was from New-Hampshire. And as brother P. had pretty much given up the idea of going on to the western country with me, the two Elders, before mentioned, gave it as their opinion, that it would be for the honor and glory of God, and greatly to my advantage, as I was going so long a journey alone, to be ordained before I proceeded any further. They also said, they believed it their duty, from the Lord, to separate me to the work, whereunto the Lord had called me. I had great trials on my mind with respect to the matter. And at first objected against their proposal, for three reasons. 1. Because I was absent from home. 2. I was afraid of running too fast. 3. I was too young. They took up these objections, and concluded that neither of them ought to bear with any weight. They considered me to be in

the vineyard of the Lord, let me be where I would; and that the church of Christ was one, or ought to be so; and of course, it mattered not where I was ordained. They therefore desired me not to desist, nor be baffled by the enemy. They therefore appointed a meeting, for the purpose of performing what they thought was enjoined on them to do. I then retired to a grove where I spent many hours in prayer and meditation. I then gave the matter up and submitted myself to the Lord. I concluded if I lived to return home to Billymead, I could lay it before the church, and if they approved of the ordination, it would be well; if not, if they were disposed, they could lay hands on me a second time. [This I did at my return, and the church approved of my ordination.] The elders proceeded in my ordination, according to the example given in the New Testament; set me apart to travel, and preach the gospel of our Lord and Savior Jesus Christ, and administer gospel ordinances, wherever God, in his providence should call me. They also gave me a certificate of my ordination, and a written recommendation. These, together with what I received from the church to which I belonged, I found beneficial in a strange land; but not so much so as that which I had received of the blessed Jesus. For I trust I can say the gospel which I preach I did not receive of *men*; neither was I taught it but by the revelation of our Lord Jesus Christ. My ordination was performed on the 30th day of November, A. D. 1809; a little before I was twenty-two years of age. God grant that I may ever be humble, do good in my day; and never outlive my usefulness; for his great name sake. Amen.

I continued at Springfield the residue of the week; and spent the time in visiting from place to place, and attended a few meetings. Sabbath day, I met with the elders and brethren at a school-house; nothing special took place. In the evening, we met at a private

house; and while the people were gathering, I felt an uncommon solemnity resting on my mind. I arose and began to speak; and my mind seemed to be led to address myself to a couple of proud youths, who sat near to me. I described their characters, and gave them a solemn warning to flee from the wrath to come. It was said by those who knew them, that I pointed them out exactly, although I had never seen them before. Towards the close of the meeting, one of them started to go home, and as she passed by me! I spake to her and said, "young woman! without speedy repentance, I believe death is about to make you a visit." She went to the door, and made several attempts to go home; but the spirit of God followed her. She also went as far as the road several times, and then returned, (as she afterwards informed me.) At length she came into the house again; and notwithstanding her pride she fell on her knees and cried to God for mercy, and desired the saints to pray for her. The next morning I calculated to leave the place. Brother P. started on a little first, and I sat out to follow him; but my mind seemed to be led directly the opposite way. I turned about, and went back three miles, and when he saw that I did not follow him, he returned too. I visited several families, and had a very solemn season. In the evening, we met in the same neighborhood we met in the night before; and the glory and power of the Lord was wonderfully displayed. The young woman before mentioned was brought into the liberty of the sons of God, and publicly praised the Lord in a most wonderful manner. Several backsliders returned to their Father's house, and conviction got hold of the minds of a number of those who had been careless. The next day, I attended meeting with the other elders. A goodly number collected, and one was baptized. Wednesday, I spent the day in religious visits. Thursday, (being thanksgiving day), I attended a meeting in the east part of the town

near Connecticut river. Friday, I went to Rocking-

We attended a meeting in the evening, had a comfortable season, and found a good many loving brethren in that place. Saturday, December 9th, was my birth day; I was *twenty-two* years of age.

Twenty-two years of my precious time is gone,
And I'm fast hast'ning to my long and final home;
O may my work be finished when I'm called to go,
And change this world of trouble for heaven and glory too.

Sabbath, December 10th, we attended meeting in Rockingham. Brother P. preached in the forenoon, and I preached in the afternoon; we had a comfortable meeting. Monday, we went to the south parish, and in the evening preached there. The people appeared to be hardened in sin, and shielded against the gospel. The place seemed like a *paradise lost*. The next day we went to Athens; and when I arrived, it brought to my mind old father Paul, Acts xvii. 16: "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." However, I hope this is not the description of this town, for we found a number, who, I believe, are worshippers of the living God and not worshippers of idols. We met with them in the evening, and towards the close of the meeting, a number came forward, kneeled down, and desired us to pray for them. The next day we spent in visiting from house to house. We called at one house, and found the family very much opposed to religion; and when they found that our conversation was on religious subjects, they desired us to quit the house. We informed them that we did not come in to do them any harm. But when I perceived that they were in a great rage, and it was not in our power to calm them I asked them if they were willing that I should pray with them before I left the house;—they answered, no. We

then, in the presence of them all, shook off the dust of our feet for a testimony against them, and departed. O that the Lord might have mercy on that family, and prepare them to meet us another day.

In the evening, we attended another meeting at the school house, where we met the evening before; we then took our leave of the brethren and the next day went to Putney. In the evening of that day, brother P. manifested that he had great trials on his mind, whether it was duty for him to go any further with me or not. However, the next morning, he mustered what resolution he had, and concluded to pursue the journey with me. Accordingly we sat off, and went through Dummerston, and thence through Brattleborough, where we attended an evening meeting.

I had now been in company with brother P. about three weeks; and had expected, when I left home, (as well as all my friends) to have enjoyed his company, and travelled as companions; to have borne each other's burdens, and so to have fulfilled the law of Christ. But he now concluded that it was not the will of God, that he should go any further; and in consequence of this conclusion, the next morning, December 16th, he bade me farewell, and went back.

My trials appeared too great for me to bear; but I repaired to the throne of grace, and gave myself anew to the Lord.

I had now no earthly friend with me; no one to speak to, that I had ever seen before. I was now a stranger in a strange land, with a lame horse, and but a few dollars with me, to bear my expenses; and for the good of others, (not for myself,) I had to face cold winds and snow. And what was still worse, I had to face a frowning world; and my contemplated journey, consisting of hundreds and hundreds of miles, was into a strange country, where I had neither relative nor acquaintance; and not knowing what might befall me, save, as Paul said, "that the Holy Ghost

witnesseth in every city, saying that bonds and afflictions abide me." Acts xx: 23. Under these conflicts, I prayed that I might have grace to be able to say, as Paul said, in the 24th verse: "but none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Thus I left Marlborough, travelled through Wilmington, and crossed the Green Mountain; passing through Reedsborough and Woodford, and thence to Bennington, where I tarried Saturday night, with a member of the presbyterian or congregational church. Sabbath-day morning, the old gentleman desired me to go with him to visit his grand-daughter, who lay sick with a fever. I accordingly went, conversed with, and prayed for her. She appeared to be much concerned about her lost situation, (while the weeping family stood around,) soon expecting to close her eyes in death. We returned, and it being meeting time, we repaired to the meeting house, where a multitude of the rich and most popular people of Bennington, were assembled to hear the Rev. Mr Marsh, minister of the town. He delivered a discourse in the forenoon. In the intermission, I was invited to the house where he quartered, and introduced by General Safford, the gentleman with whom I stayed the night before. The Parson very politely received me, and kindly invited me to preach in the afternoon. This was so much to my astonishment, I hardly knew what answer to return him. I had been looking so much at my own inability, the popularity of the place, and, I had become almost blind to the glory of God, and the fulness which is in Christ. But I immediately retired by myself, and asked wisdom of God, who knew my situation. I soon found as the door was open, I must step in, or be condemned for neglect, which I thought I could not endure. I therefore returned and told Mr

Marsh, I would try to preach. The time having now come for exercise to begin, we repaired to the place of worship; and Mr Marsh, in a very polite manner, led me up into the pulpit. Here I was much tried and tempted of the devil, on many accounts. This I considered was about the first and oldest town in the State; and was formerly the capital. A place where governors, generals, judges, great men, mighty men, chief captains, &c. resided. The meeting house was the finest and most elegant I had ever preached in.— However, I prayed to the Lord that the fear of man might be taken from me, and my prayer was answered. After singing and prayer, I read Isaiah iii, 10, 11; “Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.” The fear of man, pride and unbelief, being immediately taken from me and hid from mine eyes, the spirit of the Lord God was upon me, and the word, I believe, not only reached the ears, but the hearts, of many of the hearers. After meeting, I was invited to take tea with Mr Marsh, at the house of Elijah Dewey, the same house where we dined. After supper I started; and as I was going out of the door the woman of the house put a dollar into my hand. This seemed a wonder to me as she was an utter stranger. But I found afterwards she was acquainted with my master; I think it likely that she gave it to me for his sake.

In the evening, I attended meeting at a private house, where one of the members of the church lay sick and supposed to be nigh unto death. I enjoyed good freedom in speaking to the youth, (for there were many present who heard me with candour.)— After meeting I was strongly invited by Mr Marsh, and several of the church members, to tarry with them several days. But as I did not feel a *thus saith the Lord*, I told them I must pursue my journey. Mon-

day morning, leaving Bennington, I crossed into the State of New York; and passing through Hoosic, I went into Pittstown. The morning following I shaped my course for Albany; crossed the North River at Troy, and from thence went down to the city. I attended a meeting at the Methodist meeting-house, and put up that night with Ostrander, a methodist preacher.

The next day, as I passed through the streets, an awful solemnity fell upon my mind, and such a weight for the people, that I felt like a cart pressed under sheaves; so that I could scarcely walk the streets. I do not know that I could have felt more solemn, if Gabriel's trumpet had been at that moment sounding. Here I beheld people of all classes and ages, from three score and ten, down to little children, running to and fro in the streets, all apparently drowned with the cares of the present world, and insensible to the impending storm which is to be rained upon the wicked. Some were chanting to the sound of the viol; some cursing and swearing; others crowding the grog-shops, and drinking to drunkenness; yet hailing each other over their flowing bowls, with their lips wishing health to others; while, by their intemperate pouring down into their own throats, the slow but deadly poison, they were ruining themselves, and probably their families. Ah! poor tipplers, thought I—a few more days, and you would be glad instead of the liquor you are now intemperately wasting, of even a drop of water to cool your tongues. But I left Albany in haste. Yet not without praying to God to have mercy on the people.

I then passed through the lonely barrens of Waterfleet to Duansburgh, where I preached in the evening, and it appeared to be a profitable meeting to the youth. The next day I passed through Scoharrie and Carlisle, to Cobuskiln, and lodged with Thomas Tawlmán, a preacher of the gospel; who informed me that when

the Lord first called him to preach, he could not read; and did not know so much as the English alphabet; and on that account he refused to go. That upon his refusal he immediately began to preach in his sleep, in dead of night; and often talked so loud as to awaken all the people in the house. He said he continued in this way about six months; then consented to obey the Lord and preach the preaching that God bade him. He has been greatly blessed for a number of years and has seen many souls converted under his improvement. The night I tarried at his house I was waked out of my sleep by his preaching; and although he appeared to be in a sound sleep, I scarce ever heard a more solemn and powerful discourse.

The day following, I went through Worcester and Maryland, and thence to Otsego; crossed the Susquehannah, and went down into Sidney, Delaware county. Here I tarried over the Sabbath; preached two sermons in the day time, and one in the evening. It was a day of trial to me. I had but little freedom in speaking; and even doubted whether I was ever called of God to preach the gospel. Under this sore trial, I prayed to God, and said, O Lord, decide this doubtful case, or I can go no further. Here I am in a strange land; I have no earthly friend to stand by me; and if thou shouldst forsake me, where shall I go; or, to whom shall I fly for relief.

Monday, I staid in the same neighborhood, preached in the evening at Isaiah Crowell's and the Lord appeared for my deliverance. The young people, who were light and carnal in meeting the day before, were now clothed with solemnity, and melted into tears.— Tuesday morning, after holding a long conference with the brethren, (for they had no preacher in that place, and therefore insisted much on my sitting down with them, and to go no further, but to which I consented not,) I departed and went down to Jericho. And although I did not fall among thieves, yet I fell in a-

mong a parcel of hardened universalists; who said, it mattered not how people lived in this world, for all would be well after death. But I fear that such poor mistaken souls will soon find that all is not well; when they, with all the thunder-struck multitude, shall be summoned to the judgment seat, and be dismissed with a "*Depart ye cursed into everlasting fire,*" &c. I tarried in that place, two nights and one day. I preached at the dwelling-house of one Bennett. I spoke from Rev. vi: 17. "For the great day of his wrath is come, and who shall be able to stand?" I endeavored to show them from scripture, who would be able to stand, and who would not be able to stand. I enjoyed good freedom in speaking on the subject, and declared among them the whole counsel of God. I expected after meeting, that some of them would attack me on the subject but none of them ventured forward. I was informed by some of the family the next day, that a number of them acknowledged that they had heard the truth.

Leaving this place, I crossed Jericho bridge, (which was the fifth time I had crossed the Susquehanna.) I preached in the evening on the other side of the river. The next day I went to Windsor; and from thence, down the Shenango river, and crossed Shenango Point. From thence I travelled through Union to Tioga, and tarried there till sabbath day morning. I then sat off early, and went down to Orono, expecting to preach somewhere in the village there, but they would not receive me. Of this village I saw nothing favorable as to their religion or piety. After it is too much like Shenango Point. I was readily informed that there was not one Christian in the place, although it is a considerable village. I then went on about eight miles further, and found a meeting, which I attended. I also attended another meeting in the evening, in the same vicinity. This was the 31st day of December, and closed

the year 1809.—At this time I prayed and said, “O thou parent of the Universe, and God of all grace; look down with compassion on thy feeble servant, who has now retired to this solitary grove, to implore thy favor and look up to thee for forgiveness of past offences, and grace to help in days to come. Thou knowest I am but a child, and stand in need of thy grace—thy almighty arm, to support me—thy Spirit to guide and direct me into all truth, while I pass through this vale of tears. O may I rather die than ever wickedly depart from thee, the fountain of living waters. Do thou be pleased to deepen the work of grace in my heart, and clothe me with humility as with a garment. Suffer me never to run before I am sent; nor keep back when thou callest me to go. And as I am now not only advancing towards the grave, but also journeying to a distant country, far from all my relations and natural friends; I humbly pray that thou would’st be my everlasting friend, and unchanging portion, and my exceeding great reward; not only on this journey, but through the journey of life—the gloomy vale of death—and in the countless years of an expanded eternity. And now as it has pleased thee to continue my almost useless life to the close of this year, and I am about commencing a new one; do thou furnish me with a new supply of grace, that I may be enabled better to improve the approaching year, and all my time below, than ever I have yet done. Do thou remember mercy to my parents, brethren, and sisters, that I have left behind, and all my brethren in Christ, and unconverted young people, in that part of thine heritage. And, do thou be pleased to have compassion on the families in affliction—the rulers of the nations—subjects and slaves—ministers and people, in every state and land, in their different situations and necessities. And grant that I may at last, with all the sanctified millions, be preserved

blameless to thy heavenly kingdom, to praise thee forever and ever. Amen.

January 1st, 1810, I tarried in the place before mentioned ; and in the evening preached at brother Light's ; and, to the praise of God be it spoken, I had a glorious time. Some who attended the meeting, will, I believe, have cause to rejoice for it in the day of eternity. The next day I left the place, entered the State of Pennsylvania, and passing through the village at Tioga-point, I went down through Athens to Ulster, and abode there that night. The next day, after visiting several families, I went to brother Corking's, who lived about fifteen miles distant and attended a meeting that evening at his house. The next day I went through Burlington and Alba, and thence into Canton, and put up with a brother by the name of Powers ; I also attended a meeting that evening at his house. There was a small church lately embodied in that place. I was led to address them in the following words, " Fear not little flock, for it is your Father's good pleasure to give you the kingdom." We had a refreshing time from the presence of the Lord. The next day I took my leave of the brethren, and went on about a mile and a half, when I called into a house. After having been there a little while they invited me to stop and preach with them on the next sabbath. I thought at first, I could not ; but after retiring, and secretly asking the Lord to manifest my duty in this respect, I felt strongly impressed to stay. I therefore gave out the appointment, and returned that day through the same neighborhood where I preached the night before ; went on about three miles further, and there tarried that night. The next day, I still went on a mile and a half, or two miles, through the woods ; and found a family where a number of young people resided. I entered into conversation with them. I found them attentive, and they appeared to be affected. Some of the young people

who had been much given to lightness, I invited to go to the conference meeting, which was to be holden on Saturday ; and also to attend the meeting which I had appointed on the following Sabbath. And notwithstanding the distance was considerable, they went on foot ; and I humbly hope they will rejoice therefor to an endless eternity. This was the day of the conference. I therefore attended it with the brethren ; and in the evening, preached in the same neighborhood. Next day, being the sabbath I went on to my appointment. The meeting was holden at a place called Town-Day ; a noted place for wickedness. The people assembled in a large number ; and if ever the Lord assisted me he did that day. The words of my text were these ; “ I have a message from God unto thee.” The power of the Lord fell upon the people ; and there was scarcely one person young or old but what shed tears ; although many of them had before been awful opposers of the people of God.

Sabbath day evening, I attended another meeting near the same place, and we had a glorious season on account of the presence of the Lord. I told the people I should leave the place the next morning ; and those that were young, came and bade me farewell ! It seemed as if their hearts would have broken, as they expected not to see me any more in this world. Such a time I never witnessed. I could but cry out myself, in the language of Jeremiah, O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night. There were many things which took place here that were remarkable, which I cannot stop to relate.

Monday, I went on to the head of Lake Common, and put up with a widow Roberts, and that night attended a meeting at her house. The next day I went on through Lake Common, (which is the name of a river or creek,) which I forded forty-four times in going thirty miles. I tarried Tuesday night, in New-

bury, at one Smith's. The next day I went down to Jaysburgh, a little village near Susquehannah West Branch. Here I attended a meeting among a set of lukewarm baptists, and had not a very good time. The following evening I went about a mile, and attended a meeting at Loyal Sock. Next day went through Jersey Shore, crossed Pine Creek, and went up the Susquehannah river about twenty miles, into Dunstable. By the way, I saw a large company of scholars in a field. I rode up to the fence, called to them, and they came to me. I talked to them sometime, and reminded them of death, judgement, and eternity. I then went on. That evening, I arrived at brother *Beard's*, in Dunstable. The next day, crossed the Susquehannah river, and thence to Bald Eagle, and so on to the Center Township. Stayed that night, and attended a meeting at John Thompson's. And the Lord by his Spirit, was with us. The next day, I passed through Bellfont, to Patton Township, and tarried that night with a family of Dutch. The next day, being Sabbath, I asked the woman if I could have the privilege to preach in the neighborhood. She told me the methodists had a prayer meeting appointed in a neighboring house. I desired her to send her boys and notify a meeting; but they appeared to be unwilling to go. I gave one of them a piece of money; he then went out and told the people that there would be preaching that day. A number came out to hear, and I believe, according to what appeared in the meeting, and by information which I received afterwards, it was not a lost opportunity. I then went on to Half Moon, about three miles, and met a large collection of people, chiefly young. And having been requested to preach to the youth, I addressed them from Eccles. xii. 1. I had great freedom in speaking, and God applied the word to the hearts of the people; almost all the assembly were struck under conviction. Paul may plant, Ap-

ollos water ; but God giveth the increase ; and blessed be his name.

The next morning, a man came up from the place where I preached on the Sabbath ; and requested me to go back and preach there again. He was an old man and had spent his days in sin. I told him I would go. He made the appointment, on Tuesday night. I went on that day about five miles further, and preached in the evening, at brother Saddler's ; and the Lord was truly in that place indeed. I went back the next day to my appointment, and met a large concourse of people ; the greatest gathering, it was said, that ever met in the place. I was also informed, that some who attended had not been to a meeting before for four years ; though there had been meetings holden in the place for ten or twelve years. There were a number of quakers in that settlement, and many of them restrained their children from going to the meetings. I understood that one man, the week before I got there, followed his daughter to the meeting, and pulled her out of the house. But at this time, he came on foot five miles to the meeting, and let his children come with him. The evening appeared to be a comfortable season. After meeting was done, I told the people I did not expect to meet with them again. And I wished all who meant to seek the Lord and wished me to pray for them, to make it manifest by shaking hands with me. And I judged there were about an hundred, who entered into covenant to seek the Lord. And one young man, who a few days before, arose in meeting, shut his fist, and swore he would knock down a man who stood exhorting, now came forward, and entered into this covenant. Next day I went back to brother Saddler's ; and in the evening, attended a meeting in his neighborhood. There was a large company of people, but nothing special took place. The next day, I felt an impression to meet with the quakers, (there being a society

of that persuasion in the place, and it being what they call their fifth day meeting.) But previous to this, I had been twice to see their head man, who would give no liberty to speak to them. However, the impression on my mind was such, that I went. After sitting about an hour, trembling at the cross, I arose and spake in a calm manner to them, about five or six minutes. When one of them arose and told me to sit down. He said I had broke their order and they would not hear me. I told him I did not come in as a spy, but that the Lord had sent me ; and charged him, upon his peril, to adhere to what I had said. I then sat down, and waited till the time of their shaking hands, and then went out. The next day I heard they blamed the man who opposed me, and were very much grieved at his conduct. My prayer was, Lord, lay not this sin to his charge. Friday evening, I preached at a tavern, where the people had been very much opposed to religion. The next day I visited several families, among whom were several sick. Sabbath day I made a second attempt to speak to the quakers. I went to their meeting, and sat with them in silence, till they arose to shake hands. I then arose and told them that I had a few words to observe, if there was liberty; and that if they had any objection, to make it manifest; if not, I should take their silence for consent. There was not a word said, but the people immediately left the house, almost all of them. I then walked towards the door, and began to speak.— About half the people gathered in again ; I delivered my message to them, and left the house. O that God would have mercy on those poor formal quakers, and convert their souls, that they may no longer oppose the work of God. That evening, I went down about four miles and preached at brother Wiolds. There was a large collection of people, and some came from a great distance. There was a general attention, and many were powerfully convicted. I then appointed

another meeting the next day, at the same place, at one o'clock P. M. The people gathered, and I preached my farewell to them; for I did not expect to see them again. We had a powerful time through the meeting, which, being done, the people seemed unwilling to go away. A quaker woman, who had been very zealous of their persuasion, came to me and held me by the hand near a quarter of an hour, and wept wonderfully. Her husband also bade me farewell; and led along his children, one by one, to have me talk with them. There was a number of quakers at the meeting, particularly young people. It was enough to melt the hardest heart, to see them cry, and hear them take on, when I left them. This was the Lord's doing, and it was marvellous in our eyes. I could not leave the place until after sunset. I then had to ride six or eight miles, to an evening meeting. When I got there the people had been gathered some time. I felt under trial, and did not know that I could say a word. But as I stood by the fire, warming myself, there was a woman, sitting close by me, having a little child in her arms. I put my hand on the child's head, and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii: 3. I went on and spake from those words and had great liberty. The Lord sent the word home to the people's hearts. I found the parents of the child somewhat alarmed. The next morning I went to see them; I began to talk with the man. He seemed at first somewhat light and vain; but the Lord took him in hand. I conversed with him some time; I likewise conversed with his wife. I then kneeled down and prayed. They both kneeled with me, and likewise the man's brother, who was present, and by profession a quaker. While I was praying, the quaker cried for mercy, and the Lord converted his soul. I prayed several times, and then rose up. The man

who was converted, told me a little of his experience. He said, a few nights before, he dreamed he was very sick, and had but ten days to live. At length he sent for a doctor, who, when he came, told him he must die. But afterwards told him, he thought he would get well. The man then told me, that he was to hear me the night before; and said, when I came in, he thought I looked like the very man whom he called the doctor.

The next night, I preached in Frankling, in Huntingdon county; and there appeared to be a general moving on the minds of the people. I stayed that night, with the man before mentioned, with whom I had talked and prayed. Late in the evening, I heard him praying to God for mercy. And in a few days after both he and his wife were converted and joined the church.

The next day, I went to see a very aged man, who was sick, professing great piety, and had abundance of head knowledge. But it appeared to me, that he lacked heart-holiness. An awful sense rested on my mind, while I considered that the old man was making rapid progress into eternity, and I feared he was deceiving himself. I retired in secret, and prayed to God, that if the old man was honest hearted and fit to die, that I might feel easy about him; but if not, that I might feel an awful sense of his situation. After thus praying, I went in, and felt awfully, sure enough. I had such a sense of his situation, as viewing him a deceived man that I could scarcely stand. I told him what I had done, and talked very plain to him. I then kneeled down and prayed; he appeared to be much affected, and wept. So I left him.

In the evening, I attended a meeting three or four miles from that, at brother Tiptin's. It was a powerful time, and many fell to the floor. Next day, attended a meeting about two miles from that at one Johnson's. The day following I visited several fam

ilies. Saturday night, I preached at Huntingdon-furnace. Sabbath day I preached at a Methodist meeting house in Warriar-Mark, where I met a large collection of people. And through the grace of God we had a universal refreshing. After meeting, I went to Half-moon, (Quaker-valley;) which was about eight or ten miles; and attended a meeting that evening.—The house was crowded in such a manner as I never saw before. The people had mostly to stand up;—yet they were very attentive; and I believe that good was done in the name of the holy child Jesus. Monday, I returned back, and the evening attended a meeting at a widow Lewis's, which, I trust, was not altogether in vain. Tuesday, I left the place and took a journey about forty or fifty miles, to a place where they had no preaching. Richard Saddler, of Warriar-Mark, an exhorter, went with me. We crossed the Bald-Eagle mountain, and from thence the Alleg-hany; went over into Philipsburgh, and held a meeting which appeared to be profitable. We then left an appointment, to attend when we returned. Next morning, we proceeded to attend a meeting, which we had appointed at ten o'clock. This meeting also appeared to be profitable. We then rode about ten or fifteen miles, and put up at Mr Little's. Next day, Feb. 1st, we held a meeting at the same house, in the town of Chinclemoos, (Clearfield county.) It was a noted place for drunkenness, and other wickedness.—But the people appeared to be very solemn, and many of them were ready to inquire, "What shall I do to be saved?"

Feb 2d, went out to Susquehannah West Branch, and held a meeting in a school-house; there was a large collection of people, and we had a solemn time. Many were struck under powerful conviction, and said they were determined to live a new life.

February 3d, we went a few miles down the river, and held a meeting at William Bloom's. This was a

profitable meeting. Many saw themselves as they never did before.

Sabbath day, we went down the river a number of miles further, and held a meeting at a place called Old Town. There was a large concourse of people met; and glory be given to the only wise God, who inhabiteth eternity, for the solemnity and conviction which rested on the minds of the people, who had before been so much given to wickedness; but who now, almost all of the assembly, came forward, and entered into a covenant to serve the Lord. God help them to keep their covenant.

The next day, after having visited several families, we went back up the river; and at two o'clock, attended another meeting, which I think was a profitable time. The next morning we left Chinclemoos, set out for Clearfield, and we had a hard time to get there. For we had to go all the way through the woods, where there was no road. It was thought that we should get lost, as others had been, in attempting to go through. But by the mercy of God we found the way, and got into Clearfield settlement a little before dark. And being filled with a sense of the goodness of God, in directing us through the dangerous way, we praised his blessed name. The next day we attended a meeting with the Presbyterians in that place, which I think was not altogether in vain. Next morning, we left Clearfield, and went on to our appointment at Philipsburgh. The people had collected from all quarters; some came from Chinclemoos, which was near twenty miles distant. This was the place where we held our first meeting when we went out; and here ended our circuit, in which we had many good seasons. Four or five we judged were converted, and a great number appeared to be powerfully convicted. This was also the Lord's doing, and marvellous in our eyes.

Next morning, we sat off for Warriar-Mark, and

crossed back over the Alleghany mountain into Bald Eagle valley. The people collected and we had a powerful meeting in that place. We then crossed Bald Eagle mountain, and got to brother Saddler's a little after dark. The next morning, I was so unwell, that I could scarcely sit up, and seemed to be threatened with a fever. I had taken a violent cold two weeks before, and my bodily strength seemed to be declining every day. And still to add to my affliction, the enemies of the cross of Christ, (in my absence) had raised an awful and scandalous report about me, too bad to relate. This brought fresh to my mind, what my friends said to me before I left home. They asked me, what I would do, in a distant land, if bad stories should be raised about me, while having no friends to support my character. I remembered that that I told them that I would trust in God. I therefore resolved to rely on him; believing he would plead his own cause, and the cause of them that plead it. Through great infirmity of body and mind, I went that night to Huntingdon Furnace, and attended a meeting about five miles from brother Saddler's. A Methodist brother preached, who had lately come to the place; and on account of two or three persons who had passed through the circuit, whom he judged to be imposters, he seemed to be shy of me; and was not willing that I should unite with him in worship. On this account we had a dull meeting. The next day, being sabbath, a large number of people assembled; and many of the brethren conversed with the preacher on account of his opposing me. They told him he was wrong, as they were sure the Lord was with me. Brother Saddler (who had been with me at Chinclemoos, and was as good a man as they had in society,) told him if he preached that day, he did not think the Lord would be with him. However he went on, and we had a dark time; many of the brethren were much dissatisfied and finally he gave the

matter up, concluding he was wrong. It may not be amiss here to mention a similar case, which happened about two weeks before, as it may learn people to look ere they leap; and to be kind to strangers. I met with a Methodist preacher, who examined me very closely, talked very hard to me, and told me he tho't I should have made more converts, to have abode in my own country, &c. I told him I thanked God the day was coming, when all things would be brought to light; and then it would be known what I came there for. We attended a meeting together, and he tried to preach; but was plainly convinced that the Lord did not assist him therein. He was much surprised, and acknowledged his fault; after which we had good seasons together.

Sabbath after meeting, I went to Half-Moon, Centre county, Quaker Valley, to attend an appointment I had there. And notwithstanding the scandalous story the wicked had made, I found the Lord had cleared the way for me. The people came in multitudes to hear the words, some as much as ten miles. I spake to them and the Lord sent home the word with power to their hearts. Monday and Tuesday I spent among the Quakers. Tuesday night, I stayed with a brother Welds. In the evening, a number of young people, mostly Quakers, came in. I talked with them some time and then prayed; and immediately the young people began to pray, and cry for mercy. The exercise continued about an hour. In the midst of it, I felt an impression that there were people around the house who had come to oppose.— Although I had no outward knowledge of their being there, yet I was so strongly impressed, that I prayed to God to have mercy on them, and confound them, with as much faith, as if the fact had been established at the mouth of two or three witnesses. We arose, and at the same time, a man and a woman came in, who were parents to two of those young Quakers.—

The man immediately ordered his children home. A very striking hymn instantly occurred to my mind, and I began to sing. The poor creatures stood confounded sure enough. And although the devil tried with all his art to interrupt us, yet he could not prosecute his design. Four of the company were hopefully converted. Glory to God ! who can work, and none can hinder him.

I was afterwards informed, that the man and woman had been listening at the door for some time. The woman herself told me that she held the door, to keep her husband from breaking in ; and that he told her, if she did not let him in, he would take up a log of wood and smash through the door. I am astonished, I am filled with wonder, while I reflect on such conduct ! O that God would have mercy on all unconverted parents, who oppose religion in their children. I believe the awful consequence of such opposition will never be fully known, till the final judgement ; which will then be, to the astonishment of men and angels.

Feb. 15th, I went to the Quakers' meeting, (which was again their fifth day meeting.) But it was a gloomy time to me, knowing that there was no liberty in the meeting for me to speak. The next day at evening, I attended meeting at a widow Lewis's ; and it appeared that the Lord continued to revive his work. One poor wicked man was struck with the power of God, that he had even like to have fallen ; but made his way out of the house. Sabbath day, I attended meeting at Warriermark. A Methodist brother preached, and we had a good time. One instance happened here which I must not omit to relate. A Quaker girl, that is, one of those who was converted on the Tuesday night before, being very desirous of going to this meeting, asked consent of her parents, but they forbade her going. Nevertheless, being so desirous, she resolved to take her life in

her hand and go. Accordingly she stole away, having twelve or fifteen miles to travel. And expecting her mother would follow her, she left the road and took the woods, lest she should be overtaken. She however got to the meeting. But before it was done her mother came after her sure enough ; and the poor girl in a flood of tears, had to leave the house and return home.

Sabbath day evening, I attended a meeting in the neighborhood near the meeting-house ; many, I believe, experienced the joys of the upper world.

Tuesday, I went back through Half-moon ; and in the evening, attended meeting at brother Gray's. It appeared that the work of the Lord was reviving throughout the valley. But the devil roared at a dreadful rate ; and I never saw his servants more busy than they were in that place. I left another appointment there ; and next day returned to Buntingdon-Furnace ; attended one meeting, and had reason to believe, that some good was done in that place. The next day I went from house to house ; talked with the people, and the Lord powerfully assisted me. I also went to the Furnace, and spake to some there.

Feb. 24, I went on to brother Gray's, and attended the meeting before appointed. I told the people I expected to leave the place on the next Monday or Tuesday ; and accordingly took my farewell of them. It was truly a powerful time through the whole meeting. It was a weeping, mourning season. "Blessed are they that mourn now, for they shall be comforted."

The first day I travelled seven miles across the barrens, and attended a meeting at Brother Batman's where there was a great gathering of people ; whose religion appeared to consist mostly in revelling and mirth. One striking proof of this, I will just mention. A woman, belonging to the church, being taken sick, thought she must die ; and promised the Lord if he would spare her, she would reform, and

go no more to the ball room. Whereupon the Lord raised her to health; and she appeared to be sober minded. But her husband was displeased; who, with the assistance of one of his brothers, compelled her to go to a frolic. The consequence was, she was immediately sunk into despair, and in a few days died. The man from whom I received my information, told me he saw her; and that her very countenance was terrifying in her expiring moments. She cursed her husband and brother, who forced her to the ball. The college-learned priest came to hear me, and was much displeased with me, because I said that Jesus Christ, by the grace of God, tasted death for every man. However, the power of the Lord seemed to fall on the people; and crying and groaning were heard through all the house. I understood that some men were so opposed to the work; that they wished to take away their wives; but the house being crowded, they could not succeed. May the Lord have mercy on blind people, who will not believe that they are in danger, till judgement shall bring it to light.

Sabbath day night, I went back to Warriar Mark, and attended a meeting there for the last time. It was six weeks from the time I first came to Half-Moon, till I finished my labors in that place. I saw a glorious revival of the work of the Lord; a dozen or fifteen hopefully converted, and perhaps, four times that number under powerful conviction. O the goodness of God! Who would not serve him? I felt that the Lord was reviving his work in my soul. I never had felt such constant joy in my mind before. I had often felt in my happiest moments, something that I was sensible must be done away; for I did believe that without holiness, no man could see the Lord in peace. About six weeks before, as I was meditating on the Scripture and the privileges of God's people, I was made sensible that I needed something more done in me, to qualify me for a seat

at God's right hand. And began to pray for myself, as Paul prayed for his brethren. 1 Thess. v. 23 ; viz. that the very God of Peace, would sanctify me wholly ; and that my whole spirit and soul and body, might be preserved blameless, unto the coming of our Lord Jesus Christ. My faith began to increase ; and many times, while I was in prayer, I felt the power of God, like a tremor through my whole soul and body. My faith grew stronger in God, that if I continued to go on, I should yet enjoy that degree of christian perfection, which is the privilege of God's people to enjoy. I therefore resolved to be more faithful, both to God and men.

Feb. 27, I felt that my work was done in that place ; and felt that I should be clean from the blood of the people, if I saw them no more till the last judgement. And though the circumstance of prevailing sickness in the western country made the way look gloomy ; many speaking discouraging about my going on further ; these things, with the thoughts of leaving brethren with whom I had been so happily united, proved somewhat trying. Yet feeling that I had no continuing city here ; no abiding home, but must journey on, I left Warriar Mark, on Tuesday morning, setting off from brother Western's, where a large number of brethren and sisters had met to bid me farewell ! The trial we had in parting was inexpressible ; but the thoughts of a glorious resurrection, and the hopes of meeting in eternal glory, to part no more, seemed to revive my drooping spirit. Bidding them an affectionate farewell, I went on, and crossed the little Juniatta, three times ; though with some difficulty on account of the height of the water. I travelled into the Alleghany township, and lodged at a private house on the Alleghany mountain. The family were by profession Roman Catholicks ; and not being acquainted with their manner of worship, I was struck with some

astonishment while they attended to say their prayers, as they termed it.

March 1st, and 2d, I travelled over the Alleghany, passing through Chensburg, Bulah, and Blacklick, Indiana county. And being strongly invited by a methodist preacher, I concluded to tarry in that place over the Sabbath, March 24, being Sabbath, I attended a meeting at eleven o'clock A. M. at a brother Ginning's in the township of Blacklick, in the Forks ; and at three o'clock, P. M. attended another meeting on the opposite of Blacklick creek at Brother Dixon's. After the appointment was made, I was informed that some of the family were sick with the small pox. At first, I was at a loss what to do about fulfilling the appointment, as I had never had the disorder. But on a second consideration, I concluded that God, in whose service I was employed, was able to deliver me from the most imminent danger. And, though it looked like presumption to go to the place, considering myself a stranger, and in a strange land, hundreds of miles from all my natural friends ; yet I concluded to go and leave the event with God. I accordingly went, believing it was the will of God ; and it proved a remarkable, solemn, awakening time. And I doubt not but some will have cause to rejoice in eternity, that they ever saw that day.

The succeeding week, (leaving the main road to Pittsburgh,) I steered a southerly direction ; crossed the Canawaw River, the Loyal Hannah, and passed Unity township, Mount Pleasant, and Conallsville. I then crossed the Yougholagania, and steered for Pittsburgh. I passed through Dunbar, Cook's-Town, &c. ; then crossed the Monongahela river, and went through Fallowfield, Washington county, and Williamsport, to Peter's-Creek ; at which place I preached on the Sabbath, it being the 11th of March. March 12; I went to Pittsburgh ; and on the 13th day, at evening, I preached in the Court House. The bell

was rung to notify the town of public worship. I also attended several other meetings in the place ; the fruit of which, I hope, will appear, though it did not till after many days.

March 16th, a fire broke out in Woodstreet, which consumed four or five houses ; and several people made a narrow escape from the flames. One, I was informed, was forced to leap from a window in the second story, and thus his life was saved. While viewing a cotton factory, a glass furnace, and gristmills, that went by the steam of boiling water, it brought to my mind a saying of Solomon, Eccl. vii. 29, "Lo, this only hath I found that God had made man upright ; but they have sought out many inventions." And that of Christ, Luke xvi. 8 ; "For the children of this world are in their generation wiser than the children of light."

After having stayed at Pittsburgh about nine days, the principal part of the time with brother Encell, I left the town on the twenty-first of March, and went on to Big-beaver, and from thence to Little-beaver, where I crossed the line into the state of Ohio. From thence to Yellow Creek, Jefferson county ; and passing through Steubenville and Warren, I came to Colerain, where I attended a meeting on the Sabbath, the 25th of March, at 10 o'clock, A. M. ; and at 2 o'clock P. M. the same day, I attended a meeting in St. Clearsville, at Deacon Berry's, Belmont county.

March 26, I went on through Newell's-Town to Herkwood's Township, and attended a meeting in the evening at a widow Gassaway's. A number came out at a short notice ; but no visible movement appeared to take place in the meeting ; and I must say, to my grief, that *pure religion* appeared at that time to be at a very low ebb in that place.

I then passed on through Frankfort and Washington to Cambridge, Guernsey county, and stayed at brother Beatty's ; but it so happened, that I could

have no meeting. I then went to Zanesville, which was the seat of government, and expected to have held a meeting at the State-house and had partly made an appointment. But being informed that all the inhabitants were innoculated with the small pox ; and also, that every family on the other side of the Muskingum, in Springfield, were sick of the same disorder, I was advised not to stop. I then crossed the Muskingum river, and passed through Springfield and Richland, Fairfield county, and thence through New-Lancaster; and so on to Sciota river, and crossed it with considerable danger; the water being deep, and the stream swift. I then passed through Chillicothe, Ross county, and thence into Union. April 1st, Sabbath day, I attended a meeting at brother Parish's.—The assembly consisted of people of various denominations; yet there appeared to be a general concern on the minds of the whole. At the close of the meeting the people insisted on my making another appointment; which I gave out to be on the next Tuesday. A number of people came and attended the meeting with great solemnity; and I had reason to believe, that the covenant which the people entered into the first meeting, terminated in something good and glorious. Several came forward at the time I left them, and wished me to remember them at the throne of grace. They appeared to be under deep conviction, and all their desire was to find a pardon for their sins, and to feel the love of God. I then went to Chillicothe, and attended a meeting that evening in the Methodist meeting-house. A considerable number came out, and among the rest, six or eight Methodist preachers.

April 4th, I left the town, and went on through Clinton county, &c ; and crossing the Little Miami, I went to Lebanon, in Hamilton county.

April 6th, I attended a meeting at a school house, in Lebanon, where brother Farris, baptist preacher

was employed in teaching school. April 7th, I spake to a number of people at the same house, it being their church meeting. There was a baptist church in the place, a number of methodists, and a few presbyterians. But they all seemed to be in a low state of health in spiritual view.

April 8th, being Sabbath day, I was invited by brother Farris, to go to a place called Muddy-Creek, 10 miles from Lebanon, where he had an appointment. I went, but it being a very rainy day, there was no one attended. I then went to Cincinnati, the capital of the state of Ohio, which is situated on the bank of the Ohio River, Lat. 39, 7 m. north, and long. 84, 15 m. west. Cincinnati is a flourishing town, considering its age. It was then not 20 years old and contained 500 dwelling houses. The presbyterians had a house for public worship, and a settled preacher. The methodists are a large society in the town, and have an elegant stone meeting house. They have several local preachers there. I heard one of them preach a funeral sermon, on Tuesday, the 10th of April. The brethren made an appointment for me in the evening, at the methodist meeting house, which I attended.

April 12th, I left the town and went to Springfield, eight or nine miles distant. On my way I was taken with a kind of fever fit, and faintness, to such a degree as I had never felt before. However, I reached the house I sat out for, viz. brother Smith's, (a man from Vermont.) I then took my bed. The next day, at evening, I had a meeting appointed at the same house. But I still continued so unwell, that I thought I could not fulfil the appointment. But, towards night, to my great joy, Elder Jeremiah Ballard, (formerly from New-Hampshire,) came in. I then hoped he would preach, but he being unwell, took his bed too. The people gathered, and seemed to be very desirous to hear preaching. I therefore rose from my bed, but

could hardly stand or speak. After I began to talk, however, I began to revive; and the Lord set home the word with power. The next day, April 14th, I got better, and rode ten miles to a Quarterly meeting holden by the Christian Society on the west bank of the Miami. I attended meeting with them on Saturday and Saturday evening. Sabbath day morning, a large congregation assembled in a grove. And being desired I preached to them in the forenoon, and Elder Ballard in the afternoon. A number of convicted persons came forward to be prayed for. In the evening we attended a meeting on the east side of the Miami.

April 16, I crossed the White Water, and went down into the Indiana Territory, which lies southwest of the State of Ohio. Here I attended a meeting at brother Miller's. In the evening, I attended another meeting, about two miles distant from the place just mentioned.

April 17, I went up the Miami 10 miles, and attended a meeting at Mr Wilson's; we had a precious time. All the assembly, but four or five, joined in covenant to seek the Lord; and they appeared to be hearty in it. One poor old man told me, that he had not had such a good meeting for eighteen years.— April 18th, I went back to Springfield, and attended a meeting at brother Smith's, which I think will never be forgotten. Leaving Springfield, I went through Hamilton, to Lemon; and in the evening attended a meeting at brother Doty's. The next day, I went through Middletown and Franklin, to Daton, and put up at Col. Patterson's; where the christian brethren were sitting in conference. Their meeting began on Thursday. On Saturday, they had an appointment for preaching. But inasmuch as the preachers did not bring their business to a close, in proper season to attend public worship; they requested me to repair to the stand in the grove and speak to the people. I ac-

cordingly did; and in the evening, I attended meeting with them at brother Patterson's; we had a happy time. Sabbath day morning, five or six were baptized in the Big Miami. The people then repaired to the grove; a sermon was delivered by Mr Thompson to a very large assembly. The brethren then sat for communion. I judged there were about two hundred communicants.

These people, who call themselves *Christians*, though by others called *New Lights*, appear to be the most engaged in religion of any denomination in that State. Their number I do not know. The methodists, at that time were the most numerous. According to their minutes, their number was about 5,000; and between two and three thousand in the baptist connexion. Besides these, there are in the State other denominations, viz. Presbyterians, Congregationalists, Covenanters, Episcopalians, Moravians, Lutherans, Quakers, Shakers, Dunkards, Universalians, Hopkinsians, Socinians; and perhaps many more.

Sabbath day, after meeting, I went four or five miles, and attended a meeting with a number of people. We had a profitable season. The next day, I returned and preached at the stand, in the grove before mentioned.

April 24th, I left brother Patterson's, under some peculiar trials; passed through Daton village; and from thence went to Yellow Spring, in Greene county.—The water of this spring is supposed to be useful in almost all disorders. People came from various parts of Kentucky and Virginia; and in many cases were benefitted by the use of it. As I had been unwell, I thought it might be of use to me. I therefore showered myself and drank some of the water. That which I drank, had a cathartic operation. This water comes out of a ledge, at the bottom of a hill, beside a small creek; and pours out with great force. It tastes very different from common water. Wherever it runs, it

leaves a yellow substance; and indeed all the bank below the spring, appears to be of a yellow hue.

April 25th, I went to a little village called Springfield, about ten miles from the Spring, and attended a meeting in the evening. The next day I went to Union Township, Campaign county, and put up with a brother Currey a baptist minister. I found brother Currey and his family in great trouble, on account of the death of one of his daughters, who had been murdered a few days before. Next morning I was taken with a violent sickness at my stomach, and remained unwell through the day. But I so far recovered my strength, as to preach at brother Goodrich's. The next morning, this brother, and a brother Thomas, (both baptist preachers) started with me, they having several meetings on the road which I proposed to travel. We went first to Middletown, and attended a meeting on Saturday afternoon, at brother Bradley's. After meeting, we travelled about eight miles to Jefferson, in Madison county, and in the evening, held a meeting at brother Harris', on the Big Derby Creek. The next day being Sabbath, we attended a meeting in the same neighborhood. A goodly number of people attended, and paid serious attention. I spake from 2 Pet. i: 19. I found a number of pilgrims, though there was no church embodied. They had no preaching, except what they had from travelling preachers. The next day, I went up the creek about five miles, and attended a meeting at brother Taylor's in Derby Township. I spake from Luke xx: 18. I had great liberty in speaking, and the presence of the Lord was sensibly felt by the greater part of the congregation. Saints were comforted; sinners trembled; and backsliders resolved to arise and go to their Father's house; where, doubtless, they found bread enough and to spare.

May 1st, I proposed to leave the place. But being disappointed of getting my horse shod I was obliged

to tarry until the next day. And I believe it was for the best; for the people were extremely anxious to hear the word preached. I therefore gave out an appointment; and although the notice was short, a good many attended, and we had a comfortable season. I had reason to believe that one young woman was converted; and several lukewarm professors appeared to be resolved to repent and do their first work.

May 2d, I left Derby, and went on. I crossed the Sciota, about fifty miles above Yanesville, (the place where I crossed when I went down.) I then crossed the Whetstone Creek, a large branch of the Sciota, and went to Worthington, Franklin county. At this place, I met with Mr Kilbourn, an episcopalian preacher. Here also was a church, constituted in that order. But I thought or at least feared, they were too much like the church in Sardis, mentioned in Rev. iii: 1. The next day I went to Buckshire, Delaware county. In the evening, I preached at Esq Brown's; and after meeting, a gentleman who did not belong to any religious society, invited me to go home with him; and said, if I would stop in the place a month, his house should be my home. But I could not accept his kind offer. The next day, I went onward through the woods, to Fredricktown, where I preached in the evening at Esq. Ayer's. It was rather a dull time.—The day following, I went to visit a sick woman, who lived in the neighborhood, whose husband was an Universalian. She told me, after he came from meeting, that he said, he had not heard so good a sermon, since he lived in the country. This I do not speak boastingly; but it somewhat surprised me, when I considered that I had spoken so pointedly against his favourite doctrine.

The next day being Sabbath, I appointed a meeting at Fredrick-Town, at two o'clock, P. M. and rode about four miles to attend a meeting in the forenoon, at brother Lewis's. After I had done speaking, a

Calvin Baptist opposed me very sharply, because I called on sinners to repent. The people seemed much displeased with the old man for his conduct towards me ; and many of them left his meeting in the afternoon, and followed me to Fredrick-Town. I there met a large assembly of people, who appeared extremely solemn, and many of them deeply affected. My intention was, to leave the place the next day ; but the people insisted on my staying longer ; and were very anxious to have me settle with them. Monday and Tuesday I spent in visiting the people from house to house ; I believe I went to every house in the town. Tuesday evening, I preached at Mr Colver's, a little out of town. Wednesday, at four o'clock, P. M. I appointed to preach to the young people. Wednesday morning, I arose early, and went to Owl Creek, about ten miles ; and at eight o'clock, A. M. preached at brother Leonard's. At eleven o'clock, A. M. preached at Mr Vernon's. I then returned to Fredrick-Town ; and at two o'clock, P. M. attended a meeting where a methodist brother preached. At four o'clock, P. M. I fulfilled my appointment to the youth. A large number of people gathered, and greater solemnity I never saw on the minds of a congregation. The young people seemed deeply affected ; and the most of them said, they were resolved no longer to neglect the great salvation. I had a hope that some of them experienced the pardoning love of God.

May 10th, I left Fredrick-Town, and steered for the wilderness. After travelling fifteen or twenty miles, I came to Greenstown, an Indian settlement. From thence, I travelled nine miles, and came to Jerome, another Indian settlement. At this place, I tarried all night. I saw nothing to eat excepting that one old squaw roasted two or three small potatoes, and ate them for her supper. I tied my horse to a tree. At bed-time, the Indians wrapped themselves

in their blankets, and lay down on the ground. I took my chance among them ; wrapped me in my great coat ; put my saddle-bags for a pillow, and made out very well. The guns, bows and arrows, tomahawks and knives, were plenty all round the wigwam ; yet I rested securely.—Next morning, I started very early, and expected to lie in the woods that night ; it was about fifty miles through the wilderness. I travelled thirty-six miles, when night overtook me ; and, to my unspeakable joy and surprise, I came to a house, where a family had, a few days before moved in. This was in the westerly part of what was called Connecticut Reserve ; or what is more commonly called, New Connecticut, under the government of the State of Ohio. The next day, I went onward, and crossed the Chickogger and was passing through Stow, in Portage county. And it struck my mind, that I should soon hear of a funeral. I went on a short distance, and overtook a woman. I asked her, if she was going to a meeting? She answered, yes. I then asked, if it was a funeral?—She said, yes. I felt somewhat surprised at the fact notwithstanding I had so lately predicted it from a sense of my own feelings. I then turned aside, and attended the funeral. It was a woman, aged sixty-four ; and it was thought that she had made a happy and gainful change. The next day, being the Sabbath, I tarried and attended a meeting in the same neighborhood, at the house of a Mr Butler, at 10 o'clock, A. M. I spake from Matt. xxiv. 44. After meeting, I rode 15 miles to Revenna, to attend a meeting. But there was a misunderstanding respecting the appointment, and of course there was no gathering in that place.

May 14th, I went to Warren. I found a baptist church in the place ; but at that time, they did not appear to have much light in their dwellings.

May 15th, I went to Brookfield, Trumbull county,

and preached in the evening at Mr Jones's dwelling house.

I was in the state of Ohio, nearly two months, and for the most part, had good times. The people in general, used me with great hospitality, some few instances excepted ; one only of which I will mention. I travelled one morning till a late hour, and being tired and faint, I called at a house, where a large family of Methodists lived, and asked the man of the house, if I could have my horse fed and breakfast with him. He answered, no. However, with much solicitation, I prevailed on him to give my horse a little corn, (for he had hundreds of bushels in his cribs.) I then went into the house, and asked the woman if she would please to get me some breakfast. She very pointedly told me she would not. I then went out to my horse, and being very hungry, I concluded I would take a part with him. So I took a handful of the corn and began to eat. After which, I took a book from my saddle bags, and concluded I would compose my mind ; believing that he who fed the ravens, would take care of me. The woman presently began to feel the lashes of conscience, prepared me breakfast, and came out and invited me in. I accepted the invitation, and after I had eaten, I kneeled down and prayed with the family. I then sung a farewell hymn ; and while singing, I took my leave of them, by giving each one my hand. When I took hold of the woman's hand, her heart burst, and a flood of tears rolled down her cheeks. So I left them and went my way.

The Ohio is a delightful country ; the soil rich and fertile ; and if the world should stand, it will doubtless become a very important part of the globe. It is thought by most people, who are acquainted with the country, that it has been inhabited before. And I think that the ruins of ancient forts, entrenchments and mounds, which are so plain to be seen, very much

favor the idea ; although no account can be found either among christians or the natives, when, or by whom these mighty things were accomplished. May 16th, I left the Ohio, and crossed the line into Pennsylvania. I steered for Lake Erie; travelled ten miles and stopped at a brother Morford's. He gave notice to his neighbors, the people collected, and I preached to them that evening. Next day, I went to Meadville, on French Creek, and from thence to Waterford, formerly known by the name of Laboeff, and situated about fifteen miles from the Lake.

Sabbath day, May 20th; I arose early in the morning, and went to Erie, a considerable town lying on the shore of the lake of that name. I had heard much of this town, as being a noted place for wickedness. By some, by way of comparison it was called Sodom. I was advised by christian friends not to go there, there being no religious society in the town. They likewise told me that the people would not hear me; and I was credibly informed that the people had previously fallen into a phrenzy, burnt the bible, and sprinkled the ashes with whiskey! I however made an appointment, and the people had seasonable notice. At the hour the meeting was to begin, I walked through the main street, nearly half a mile, with my hat off, singing the judgement hymn, hoping thereby to excite their attention. I then went to the place appointed; and after waiting an hour and a half, I began service. My audience consisted of three men, three women, and four children. There were also a few more who came in before I had quite done. The Lord have mercy on the people of Erie, if there is any mercy for them. After meeting, I left the town, being resolved not to sleep in the place. I went fourteen miles down the Lake, preached in the evening at Mr Borget's. Then leaving Pennsylvania, I came into the State of New York, and entered into what is called the Holland-Purchase. I thence steer-

ed for Buffalo, which is at the lower end of the Lake. I was much fatigued when I got there; travelling mostly on the Lake shore, where it was but very thinly inhabited.

May 23d, I sat off from Black-Rock (or Buffalo,) at the outlet of the Lake, to go to Niagara Falls. After travelling six miles, I called at a house, to enquire the way. The woman asked me if I was a preacher. I told her I was. Well, said she, my son died to-day, at 12 o'clock, and I want you to stop, to attend his funeral and preach a sermon. For, continued she, there is no minister on this side of the river, any where near. I intended to have sent over into Upper Canada for one; but the river is three miles wide, and the wind blows so hard they are afraid to cross. I told her I would stop. The next day, we attended to that solemnity. Meeting began at 12 o'clock. I spake from Isaiah xxxviii. 41. After the closing of this solemn scene I proceeded on my journey, and went down the river till I came to the Falls. I here beheld one of the greatest curiosities in nature. The river at this place is said to be 742 yards wide. The water falls 150 feet* perpendicular height. I descended on a ladder, eighty feet, and the remainder of the distance, was not so steep but that I could walk down. I there beheld with astonishment the majestic scene! While beholding I was struck with a deep and awful sense of the majesty of Him who made heaven and earth, and the seas, and the fountains of water. I can truly say, I had an excellent meeting, and sweet communion, while standing below the falls, though no mortal was near me. My text was, the cxviii Psalm. I there enjoyed a happy season.

May 25th, I preached in the village situated on the bank of the river, within forty rods of the Falls. The Lord blessed the people who heard the word, and sev-

* Others say 165.

eral persons were awakened. I was informed that it was the fourth sermon that was ever preached in that place.

May 27th, being Sabbath, I preached to a large number of people in a rope-walk. I enjoyed more than usual liberty. In the afternoon, I spake from Gen. xxiv. 49. The whole assembly appeared uncommonly solemn; and many of them were deeply convicted. One young man arose, and confessed what the Lord had done for his soul, and made a public acknowledgment to his wife, and all the assembly. I was at his house after meeting, and he appeared to be clothed, and in his right mind, and happy in the Lord. I also conversed with several young people, who appeared as though they had just awoke out of sleep. In short, it was a precious season, which will no doubt be had by many in everlasting remembrance. The people entreated me in a most affecting manner, to abide there, and spend my days with them. This I could not consent to; but hope the Lord of the harvest will send them a humble and faithful minister.

May 29th, I left the Falls and travelled thirty miles eastward to what is called the Slayton settlement. This settlement was large, and the inhabitants appeared respectable; but they had but little or no preaching. I attended a meeting with them in the evening, which I hope was attended with some good effect. From thence I went to Batavia, and crossed the Genesee river; passing through Avon and Lima, to Bloomfield.

May 30th, in the evening, I preached in Bloomfield. This is a handsome and thickly settled town. They have two meeting-houses, owned by congregationalists. There is also another church of the same order in the town; besides one or two baptist churches, and several classes of methodists.

June 1st, I went to Canandaigua, Ontario county, and the next day preached in that township, about two miles from the village.

June 3d, I preached in Farmington, which joins Canandaigua. There I found a large church of baptists.

June 5th, I went to Gorham, and in the evening preached at brother Balcom's. There was a large and flourishing baptist church in that place, composed chiefly of young people. I was informed that there were as many as thirty persons in the church, under seventeen years of age.

June 6th, I went to Aurelius, Kauga county. In this town, there was a baptist church, consisting of as many as three hundred and fifty members. In the town of Mentz, adjoining Aurelius, there had been a very glorious reformation the winter before, and still continued to spread. From thence I travelled thro' Cameliush, where I saw the melancholy effects of a tremendous thunder storm and hurricane, which had happened on the evening of the 3d of June. Many of the buildings on the streets through which I passed, were blown down; others were unroofed. The most valuable lots of pine timber laid in ruin. Cattle were killed, by the falling of trees on every hand. The inhabitants were much alarmed in the time of this frightful scene. Many thought it was the commencement of the great and terrible day of the Lord. By the successive flashes of lightning, it appeared as if the world was all on fire; but, remarkable to relate, no person was killed. In Litchfield a meeting-house was burnt to ashes by lightning in the same storm.

I went from thence to Utica; and on the 10th of June, being Sabbath day, I attended a meeting at the baptist meeting-house. The people were Welch, and the minister was also a Welchman. In the forenoon, he spake in his own tongue. In the afternoon, at 2 o'clock, and again at six, I spake to a very large assembly in the same place. There are several societies, of different denominations in Utica.

June 11th, I left Utica; and following the turnpike

which leads to Albany, I came to Herkimer, where a remarkable reformation had lately taken place, through the instrumentality of a young woman, who was the daughter of a professed deist. This young woman being convicted by the Spirit of the Lord, believed in Christ; and immediately made a public declaration of the astonishing goodness of God to her soul. In a short time after, she followed her Lord and Master in the ordinance of baptism. While at the water, she in a most affecting manner, invited her young companions to forsake their vain pursuits and delights, and seek, with her, that crown of righteousness, which fadeth not away. Her words had a lasting impression on the minds of the youth; and the reformation soon began to spread. I was informed that fifty or sixty had been brought to rejoice in the new creation, or the love of God in their souls. Seven in the family to which the young woman belonged were hopelessly converted; her father, for one among the rest, has become a very pious man, and shows great respect for the bible. Before his conversion he would not have a bible in his house; but he now has seven; (every convert must have a bible.)

Leaving Herkimer, I came to the little falls, on the Mohawk river; and from thence, to the Saratoga Springs. June 14th, at evening, I preached at the village near the springs in the house of brother Cady. And as I had not enjoyed my health, since I was sick in Ohio, I concluded to tarry a few days, and make use of those waters, hoping that I might thereby recover my health.

June 17th, being Sabbath, I preached in the baptist meeting house, two miles south of the Springs.—The assembly was large, composed chiefly of young people; and being requested I directed my discourse particularly to the youth, who paid great attention to the word. Universal solemnity appeared on the countenances of the whole congregation. At the close of

the meeting, Elder Langworthy, the minister of the place requested the people to make a contribution for me. I arose and desired them to desist, they therefore proceeded no further. For I was resolved they should not have it to say, I came for their money.— At six o'clock I preached at brother Denty's, one mile west of the springs. Monday evening I held a meeting in the village near the springs, in a school-house. Some persons seemed much affected under the word; and I prayed earnestly that the Lord would revive his work in that place.

June 20th, I went about eight or ten miles, to visit what is called the first baptist church in Saratoga, and preached in the evening to the people. But there was but little attention paid by the unconverted; and there appeared to be little religion in exercise among professors.

June 21st, I pursued my journey, crossed North River at Fort Miller, and thence to Fort Edward; and so on to Sandy-Hill; and from thence to Fort Ann. I tarried that night at Moses Baxter's and had a profitable visit. From thence I went to Granville; and crossing into Vermont, I passed through Portney, Cofelton, Rutland and Claredon; crossed the Green Mountains; travelled through Soesberry, Plymouth and Redding; and so on to Windsor. June 25th, being Sabbath, I preached at Windsor. And on the day following, I went to Springfield. The next day I went to Rockingham, to see how the brethren did there. I visited several families, and found them some engaged in religion. The same night, I returned to Springfield; and the next day, sat out to go to Windsor, and went as far as Weathersfield; where I stopped and preached at 12 o'clock, and had a refreshing time with the young converts; for the Lord had raised up a church in that place, while I had been gone to Ohio. I attended a meeting, as I went on, in the same neighborhood; and had reason to believe

that my visit at that time was not wholly lost. I called at a door to enquire the way to the house where the meeting was held. A young woman came to the door, and gave me direction. To whom I said, "young woman, *prepare for death.*" These words followed her with a lasting impression; and in about three weeks, she was converted, and is now happy in the Lord. After meeting I went to Windsor; and at six o'clock I attended a meeting at brother Town's. I preached in this place several times as I went on the fall before. A reformation had then begun, and the work continued through the winter. I understood there had been two hundred and fifty souls brought into the liberty of the sons of God. The next day I visited the people from house to house.

June 29th, I attended conference with the brethren at Doctor Winslow's; where thirty or forty spoke of the goodness of God; a number told their experience and offered themselves for baptism.

June 30th, I visited the prisoners in the State Prison at Windsor.

July 1st, being Sabbath, I preached at the east school-house, at 8 o'clock A. M.; I then went to the meeting-house, and heard two short sermons delivered by a baptist minister. When he ended, I delivered a lengthy exhortation; after which the meeting was dismissed. I then went one mile and attended a meeting at a school house, at 4 o'clock P. M. I then went to brother Town's and preached at 6 o'clock P. M. And to the praise of God be it spoken, we had a good time, through the day and evening, I could say of a truth that the Lord was near. Sinners were alarmed; mourners were enquiring the way to Zion, and saints were rejoicing in it.

July 2d, I left Windsor, and started for home. I travelled as far as White River, and stayed that night at brother Udil's, where I attended a meeting the fall before as I went on. But found that the old man had

gone to his long home. He died of the spotted fever. A daughter of his lay sick with the same disorder; one with whom I had much conversation, the fall before, concerning the salvation of her soul. She had lain sick three months; and the most part of the time speechless. In the midst of her sickness, when earthly physicians and human exertions were baffled; the great Physician of the soul and body undertook her cause; and first delivered her soul; after which her body began to revive. In a low whisper, she told me she was "*willing to stay, and ready to go.*" Christ was precious to her, and she was precious to him.

I then went on through Hartford, Norwich, Strafford, Vershire, and Corinth, to Topsham; where I stopped and preached, near Capt. Putnam's. From thence I travelled through Groton, Peacham, Danville, and Wheelock, to Billymead.

July 6th, I arrived at my father's house greatly rejoiced to find my friends all alive and well. I had been gone from home about eight months, and had travelled between three and four thousand miles. After I left my acquaintances in Vermont, I scarcely saw a person I ever saw before; neither had I any intelligence from my friends at Billymead, until the day before I arrived home. When I take a retrospective view of my journey, and consider the many dangers I passed through in performing it, I am filled with solemn gratitude to God's indulgent hand, which led and protected me through the same. I often passed thro' large tracts of wilderness, where some have been destroyed by wild beasts. Others have been lost, or perished with hunger. Others killed accidentally by the fall of trees. Some robbed and murdered, and thrown into rivers. Others waylaid, and shot by robbers, while on their passage. Some have indeed been frozen to death on the mountains, while others have been accidentally drowned in the rivers and lakes; shot and tomahawked, or taken prisoners by the In-

dians; while I have been preserved on my passage through the same dangers, and have received no harm. Oh! "what shall I render to the Lord, for all his benefits towards me? I will take the cup of salvation, and call upon the Lord; I will pay my vows that I have vowed unto the Lord, now in the presence of his people."

July 7th, I attended meeting at the house of my eldest brother, who lives in the edge of Burk. The next day, being Sabbath, I attended meeting at a school house, in Billymead, where the brethren usually meet. Curiosity, I expect, led a large number to attend; some from one view, and some from another. Having been raised up in that place, it is probable some were ready to say, "his father and mother we know, and his brethren and sisters are with us; who can he be?" Others, doubtless, anxious to hear about the country where I had been travelling; or to hear from their friends who reside in it, flocked to the meeting. While a small number of the followers of Christ, collected to see and hear their brother, who had been so long absent; hoping to have their souls refreshed, by hearing good news from a far country. However, we had a solemn, and I trust, a profitable meeting. On Tuesday following, I preached at brother Fisk's, and on Wednesday, I preached at brother Sandborn's, on what is called the South Ridge. On Saturday, at brother Daniel Colby's. One young man was baptized.

July 15th, being Sabbath, I preached at Burk Center, where a large and attentive assembly collected.—My appointment in the afternoon, was to speak to the youth. I had a good degree of liberty through the day; and believe the opportunity was not altogether in vain. In the afternoon, through bodily infirmity, I felt my strength fail, for I had not seen a well day since my illness in Ohio. And I thought, without something favorable to my health should take place that my

days on earth would soon be numbered. However, I think I did not feel anxious either to live or die ; but desired the will of the Lord might be done.

July 18th, I attended meeting at brother Sandborn's, South Ridge. It was the most solemn, convincing, and refreshing time I had seen since I returned home.

July 21st, I attended conference at Wheelock. Only a few met, and they were very remiss.

July 22d, being Sabbath, I preached in the forenoon at Wheelock meeting-house; and in the afternoon, preached at Sheffield, where I met a precious congregation in a barn. I spake from 1. Pet. i. 24. The brethren were much engaged ; several who had been lately converted, arose in the meeting, and spake with life and power. It was really a rejoicing time with saints, and a mourning and lamenting time with sinners. At five o'clock, P. M. same day, I preached again at Wheelock.

July 24th, brother Hamon, a young preacher who had been to Canada, came to my father's. I was much rejoiced at seeing him ; and especially to hear that the work of the Lord was going on in the place where he had been. The same afternoon, we went to Burk ; and that night, and the next morning, visited a number of families, and found many seeking after religion.—The same day, we returned to Billymead, and attended a meeting at South Ridge ; we had a very solemn time. Several professors, who had been in a lifeless condition, confessed their backslidings, and returned to the Lord. The next day we attended meeting at Billymead, in a log school house at the upper end of the town.

July 27th, we went to Burk Center again, and attended a meeting.

July 28th, brother Hamon left me ; and I returned to Billymead and attended church meeting.

June 29th, being Sabbath, I attended a meeting of

worship in the usual place. A very large number of people were present. This was indeed a very glorious season. I enjoyed great liberty in speaking ; and in the course of the day, there were thirty-five witnesses who came forward and spoke for the Lord.

August 1st, I attended meeting at brother Sandbourn's, South Ridge. Two were that day struck under conviction ; and were hopefully converted within a few days after. The Thursday following I attended a funeral in Burk. This was a very solemn time. While I was speaking, I was so overcome through infirmity of body, that I had hard work to finish my message. From this I went home sick ; but so far recovered my health, that on the Saturday following, I rode to Wheelock ; and on the Sabbath preached at Sheffield. On Monday I returned to Wheelock, and visited from place to place ; found a number of young people under deep conviction. On Tuesday, returned to Billymead, and attended church meeting. Wednesday, I met with the people at South Ridge. Thursday, I went to Burk ; attended a conference, and had a good time. One woman acknowledged what the Lord had done for her soul, and offered herself for baptism. Friday, I preached again at the log school house in Billymead ; two or three converts, spake of the goodness of God ; and a few *prodigals* returned to their Father's house. Saturday, I preached at Lyndon, (Pudding Hill.) A goodly number of people attended ; a great solemnity rested on the congregation ; and many of the youth were much affected.

August 12th, Sabbath day, I attended a meeting at Billymead. A very large concourse of people attended. I preached a short sermon, in the forenoon ; then went to the water and baptized one brother. After returning to the house of worship, I spake a few minutes ; and then gave place to the brethren, who seemed like bottles filled with new wine. Fifty-seven

spoke, in the course of the meeting, and testified of the goodness of God most feelingly. Six or eight backsliders confessed their wanderings, and acknowledged they had found a famine in the land. Besides these, several others spake of what the Lord had done for their souls ; and manifested that they had a strong desire to seek and serve him all their days.

August 14th, I held meeting at Mr Cushing's in Burk ; and the work of the Lord, which had been progressively going on, though much covered up, made a more visible appearance. Three souls were brought into the liberty of the sons of God. Three or four more obtained a hope, though not so clear. Towards the close of the meeting, I kneeled down to pray ; when about a dozen young people fell on their knees with me. This strange sight very much enraged the spirit of opposition. The opposers present, finding themselves unable to withstand the work alone, immediately made application to a number of their companions, who were collected at a store, about an hundred rods distance. These came to their assistance ; some of them half drunk ; and I expect their intention was to have broken up the meeting. But their master deceived them ; their courage failed ; and their efforts were feeble and fruitless. The next day I went to Billymead, where I attended a meeting at South Ridge. The day following, I went to Wheelock, met a precious number of people ; and found that the Lord was carrying on his work in that place. Friday, I returned to Billymead, and attended meeting at brother Fisk's.

August 19th, being the Sabbath, I attended meeting at the usual place ; and found the work of the Lord in a flourishing state.—The people flocked in multitudes, from every quarter, to hear the word, Backsliders came out from Babylon ; left the den of lions, and mountain of leopards ; and came like those anciently flying to the city of refuge. Sinners were

crying for mercy ; others confessing what God had done for their souls. This was a blessed day to me ; for I had long waited with longing eyes, to see the salvation of God in this place ; and could adopt the language of good old Simeon.

My appointments, through that week were as follows, viz. Tuesday, at brother Daniel Colby's ; where I baptized four young people. Wednesday, at Burk ; Thursday, at Wheelock ; Friday at Curby ; Saturday, at Billymead ; where I attended a quarterly meeting. Sabbath day, August 26th, the congregation being large, we repaired to a grove, several preachers being present. A brother from New-Hampshire, preached in the forenoon, and I spake in the afternoon. It was a solemn, happy time. One, like SAUL, was converted ; and several were struck under conviction.

Tuesday following, I attended meeting at Billymead ; Wednesday, in Burk ; Thursday, Friday, and Saturday, in Wheelock. In the course of this little route, seven or eight souls were hopefully converted ; and the prospect of reformation was still increasing.

Sabbath day, Sept. 2d, I returned to Billymead, and attended meeting there. Precious souls never laid nearer to my heart ; the Lord greatly assisted me in speaking : and the divine power was gloriously displayed in the meeting. On Tuesday evening following, there was a meeting at my father's. A large number of people attended ; but by some means or other, it was a dark time. Wednesday, Thursday, and Friday, I attended meetings in Burk, and had good times. Friday night, I returned home. On Saturday, being under some extraordinary impressions to go to a neighboring house, I went ; and being impressed, I entered into conversation with a young woman respecting the state of her soul. I asked her if she did not think it her duty to attend to secret prayer. She answered, and said, I am so wicked, I do not

know as it is. I told her I believed it to be her duty; and asked her if she would attend to it one month. She said "I am afraid I shall forget it." I told her, then the Lord would remind her of her duty. She at length consented to pray; and I promised to pray for her. The effect was glorious. She afterwards informed me, that she scarcely closed her eyes the first night. And that instead of forgetting to pray, the thought was constantly following her; and in her mind from day to day, until the Lord converted her soul; which took place about five days after. She had been much given to pride; but is now happy in God; warning her mates to flee from the wrath to come. This is the Lord's doing, and marvellous in our eyes.

August 29th, being Sabbath, I preached at Billymead. Tuesday morning, a man came after me to go to Lyndon, to preach a funeral sermon; but having a meeting appointed the same day in the afternoon, for baptism, I declined going. He however informed me, that the appointment of the funeral was at 12 o'clock; so I finally concluded to go. When I came to the house of mourning, I met a large congregation of people, who had come to pay their last respects to a young man, a citizen of their town. I had formerly been acquainted with him.—The ballroom and card table, had been the things he had most delighted in. Four weeks previous to his death, he attended his last ball. The day he died, he manifested that he was not ready to go, and believed he should get well. But alas! death could not wait any longer; he must be dragged away to the grave. I was solemnly impressed while I spake; and it was a solemn and tender time, especially with the youth. My prayer was that God would cause life to spring out of this death; viz: that others, being awakened by it, might believe unto eternal life. After meeting I returned to Billymead, and found a goodly number collected there; we had a good time, and I baptized three.

The next day, I attended a meeting at Burk ; had a precious time. Several came forward for the first time, and related what the Lord had done for their souls. One man in particular, who had been as violent an opposer as was in Burk, confessed his faults.

Thursday, I returned to Billymead, attended a meeting at brother Fisk's.

Sabbath day, Sep. 16th, I met with the people in Billymead ; and so many people gathered that the house was not sufficient to contain them ; we therefore held our meeting in the highway. I trust I can say, to the glory of God, the Blessed Jesus passed that way by his Spirit ; for a general shock of divine power was experienced through the congregation, and the work of reformation began to spread rapidly through the place. My prayer was, that the stone which was cut out of the mountain without hands, might smite the image, break it to pieces, become a mountain, and fill the whole earth.

Tuesday morning, I went to Wheelock, and attended a meeting in the afternoon, and baptized one. After meeting, I returned home ; and in the evening, attended a meeting at Mr. Campbell's, where I had the happiness of seeing two or three hopefully brought into the liberty of the gospel.

Wednesday, I attended a meeting at Wheelock meeting house, in company with Elder Farnum and Elder Spencer. In the evening, we attended meeting at a school house.

Thursday, on my way home, I held meeting at Mr Eastman's.

Friday, I met with the brethren at South Ridge, Billymead. We had a refreshing time. Friday evening, I attended meeting at the house of Mr Blake, a neighbor to my father. This was a happy season. Five youths were brought out of nature's darkness, into God's marvellous light. Several more were deeply impressed with a sense of their lost situation ; and

soon after were brought into the same liberty. This meeting, like Paul's meeting at Troas, continued till after the break of day.

Saturday, I went to St. Johnsbury; and on the Sabbath, Sept. 23, I preached in the meeting house in that town; and on the evening of the same day, at Lieut. Ladd's.

Monday on my way home, I attended meeting at Lyndon. Monday evening, at Stephen Eastman's, in the edge of Billymead.

Tuesday, I was called to attend a funeral at brother Streeter's. A child of his, between two and three years old, had fallen into a tub of water and drowned. Tuesday evening, I attended meeting at Elder Buckworth's. Wednesday, both in the day and evening, I attended meeting in Burk. Thursday both in the day and evening, at Wheelock. Friday and Friday night, at Billymead. Saturday, I attended conference with the brethren in that place, and had a good time; as also in all the meetings I attended through the week. The power of God was manifested in every meeting.

Sabbath day, Sept. 30th, I had a meeting of worship at Billymead. A large concourse of people collected from the neighboring towns, so that we were constrained to meet in a field. This was a refreshing time. One young woman professed to be converted in the meeting; after which, I baptized two others.

October 2d, in the evening, I attended meeting in Billymead. The 3d at Burk. Thursday and Thursday evening, at Lyndon; where one, I trust, came into the liberty of the sons of God. Friday night, I met a goodly number at Mr Campbell's, in Billymead, where we had a precious season. Sabbath day evening, I attended two meetings, at one of which, I solemnized a marriage. One poor widow, whose husband had killed himself with opium, wished me to pray for her. She also fell upon her knees, and the Lord appeared for her soul, and made her a happy creature.

About 12 o'clock, we were about to disperse; but she begged of us not to go. For, said she, the meeting is but just begun. I believe she could say of a truth, "old things are passed away; and, behold!—all things are become new."

Saturday, I spent the day in visiting from house to house; and a heavenly time I had. That day, I trust, will never be forgotten by me. A little before night, I called into an house; and a certain sister from New Hampshire (Huldah Beedy,) fell in with me. We conversed with the children, and with a young woman who lived there, for some time. We then kneeled down and prayed. They also kneeled and prayed for themselves. The young woman and three of the children, professed to find the Saviour to be precious to their souls.

October 7th, being Sabbath, I attended meeting in Billymead; also another in the evening.

Monday, the 8th of October, we appointed a general meeting for all the brethren in town to unite in one body. For previous to this there had been two separate meetings held. Our intention and prayer was to have them both consolidated into one church.—We met at 1 o'clock, P. M. and had an heavenly uniting time. Six came forward, related their experience, and were baptized. We then, at the water, all stood round in a ring; took hold of hands, kneeled down, prayed, and then parted. So much was done towards an union; more hereafter.

Tuesday night, I attended meeting at Billymead Corner. Wednesday evening, at Burk, Thursday, at Wheelock, where I baptized three. Two others publicly declared what the Lord had done for their souls. I then went to Lyndon, and attended a meeting in the evening; the Lord was there of a truth.—One young woman professed to be brought into gospel liberty. I never saw so great an appearance of a reformation in Lyndon, as I did at that time.

Friday and Friday evening, I attended meeting in Billymead.

Sabbath day, October 14th, I preached at Lyndon, to a very large number of people; and found that the work of the Lord was still increasing. Some were crying out, "What must I do to be saved?" The countenances of others bespoke their sorrows; and plainly discovered a concern on their minds to obtain pure religion. Our meeting in the evening was at brother Sandbourn's. In this meeting, two men, who had formerly been opposers of the truth, came forward and spake for the Lord.

Tuesday night, I attended meeting in Billymead and on Wednesday, in Burk; where we had an excellent time. Here I baptized three persons; making in all thirteen, who had been baptized there. I attended meeting that evening in the same place.

Thursday, I went to St. Johnsbury; attended meeting in the afternoon, and in the evening; and had a good time.

Friday, I came back as far as Lyndon corner, and attended a meeting. In the evening, I went to the north part of the town, and attended another meeting. Two or three were brought into liberty for the first time; and five or six related their experience.

Saturday afternoon, I attended conference at Billymead; where ten persons related their experience, and offered themselves for baptism.

Sabbath day, October 21st, I met with the people for worship; several spake of the goodness of God, and *three* offered themselves for baptism. We then repaired to the water, and thirteen were baptized.—After which we returned to the house; but there being such a multitude of people, we were constrained to meet out of doors. I talked to the people for some time. And feeling a desire to see all the brethren in town embodied into one church; I requested all the brethren and sisters, who were thus minded, to

arise, and march on to the common. They therefore arose, with one accord, and advanced; such a cloud of witnesses I scarce ever saw before. I desired them to form into a circle, for the conveniency of taking their names. They did so; and their number was *one hundred and eleven*, besides a large number of brethren belonging to other churches. I then requested all those who desired to be prayed for to come within the ring. I judged there were about fifty, who entered. The brethren then joined hands, kneeled down, prayed, and agreed to walk together in love. This was a solemn time to all the people. Those *without*, were much alarmed, when they considered what was recorded in the last chapter of Revelation, concerning such. We met again in the evening, and had a refreshing season. One young woman, (from a neighboring town,) professed to be brought from a state of condemnation, to enjoy peace and justification.

Tuesday night, I attended meeting again in Billymead.

Wednesday, I went to Wheelock, attended a meeting and baptized one.

Thursday, I returned to the centre of Burk, and held a meeting in a school-house. We had a precious time. Five or six arose, and spake of the goodness of God. These never spoke in meeting before.

Friday, October 26th, I went on as far as Lyndon, and attended a meeting in the afternoon; a large concourse of people attended, and I baptized ten. In the evening, I attended another meeting, near the same place. Five more came out and told what the Lord had done for them. The next morning, I went on to Lyndon corner, and felt as though I must stop and pray. After having sung the Judgment Hymn, (sitting on my horse,) I prayed. The people flocked around on every side, and it was a solemn time.* I

*I preached at the Corner a few days before and the people would not attend.

then went to Waterford, and stopped at a quarterly meeting. In the evening I attended a meeting in the same place, with Elders Buzzell and Page. Three were brought into liberty.

The next day, (being the Sabbath, October 28th.) I tarried and attended meeting with the Elders and brethren. After worship, one brother, by the name of Cheney, was ordained; and one was baptized. I then went on five miles, and attended a meeting in the evening. The next morning I travelled eight or ten miles, to an appointment at 9 o'clock. I then crossed Connecticut river, into New Hampshire, and attended a meeting at Littleton, at 1 o'clock P. M.—From thence I went to New-Concord, and held a meeting in the evening at Bagly Colby's. This was a solemn time. I understood afterwards, that a number were struck under conviction.

Tuesday morning, I went to Franconia, and attended a meeting at 10 o'clock. I then went on through the long woods (called Frank Woods.) and put up at Russel's in Peeling, where I attended a meeting the same evening. The next morning I went on; and at ten o'clock, attended a meeting at Thornton. At this meeting, there were a number of young people, who appeared very haughty; but before the meeting ended almost every one were melted into tears.—From thence I went to Sandwich, (the place of my nativity.) In the evening, I attended a meeting at the house of Samuel Ambrose, a brother. Sandwich has been a remarkable town for reformations. I have been informed that there were more than five hundred professors of religion in that place. Put at that time, I found religion at a low ebb. I believe there was not more than one fifth part of the above number, who then enjoyed the life and power of religion.—Backsliders were found on every hand. I was there eleven days, and attended nineteen meetings. I also attended one meeting in Tamworth and one in Moul-

tonborough. I enjoyed freedom, and saw many backsliders return to the Lord. Eleven or twelve young people, who had never enjoyed religion before, were brought to bow at the feet of Christ, and beg for mercy. And they found the Lord to be a present help in time of trouble. They are now rejoicing in the truth, and praising God, that they were ever born to be born again. Several of the above number were my old neighbors and companions; which circumstance seemed to heighten my joy.

Sabbath day, November 11th, after having attended the general meeting at Sandwich, I went to Holderness, and attended a meeting at brother John True's. Next morning, Nov. 12, I went to Plymouth; where I met with a number of loving brothers and sisters. From thence, I went through Rumney and Wentworth, and thence to Warren, where I attended a meeting that evening at Mr Clement's tavern. Next morning I went to Haverhill corner, where I expected to have attended a meeting. But finding no appointment notified, I went to Well's river, where I attended a meeting in the evening.

Nov. 14, I travelled on homeward, passing through Ryegate, Barnet, and St. Johnsbury, to Lyndon; and in the evening, fulfilled an appointment I had made after I left home. Next day I went to Billymead, and found my friends well. The day following, I went to Burk, and found that the Lord had been gloriously carrying on his work in that place. Ten or twelve had been brought into liberty, while I had been gone. I attended meeting with them in the evening; and was greatly rejoiced, to find them so well engaged in the cause of religion; especially some that were much opposed to it, when I saw them before.

Saturday, I went to Lyndon, attended a meeting with the brethren, and had a refreshing time.

Sabbath day and evening, I attended a meeting at Billymead.

Nov. 20th, I went to Curby, and attended a meeting the same evening in that place. Several persons manifested a determination to seek religion.

Wednesday, I went to Burk where I attended a meeting in the afternoon, and another in the evening. I found the converts well engaged, and had the happiness of seeing two new ones come forward.

Thursday morning, I went to Lyndon, attended a meeting in the afternoon, and baptized five. In the evening, I attended a meeting at the same place.

Next day, I went on about two miles towards Lyndon corner, and visited the people from house to house. In the evening, I preached at a school house to a crowded assembly. The next day I returned home.

Sabbath day, Nov. 25th, I attended meeting at Billymead ; and the Lord was in our midst.

Monday night, I was at brother Blake's ; a number of young people being present, two of whom were not converted. I conversed with them for some time. I then kneeled down and prayed. They also both kneeled, and prayed for themselves ; the Lord appeared in mercy, and blessed their souls ; and I trust they are now on their journey to the heavenly country.

Tuesday, I went to Lyndon, held a meeting in the evening, and had a happy time. I found many inquiring minds.

Wednesday, I went to Danville, having been sent for by the Church, to assist in the ordination of a brother. Thursday, two other Elders with myself, performed the ordination ; and in the evening I preached in the same place.

Friday, I went to the south part of Lyndon, and held a meeting in the afternoon, at Mr Megaffy's. At this meeting there were a number of young people, and several very old. It was a time of general weeping and mourning through the house. I went on

two or three miles and attended a meeting in the evening.—Saturday, I went home.

Sabbath day, Dec. 2d, I preached at our usual place of worship. At the close, we repaired to the water, where I baptized two. We met again in the evening, and had a happy season.

Tuesday following, I went to the east part of Lyndon, attended meeting in the afternoon, and baptized one.

Wednesday, I went to Burk; and in the evening, attended meeting at brother Welman's. The hearts of the brethren were much comforted; while at the same time, several mourning sinners were much distressed.

Thursday, being the annual Thanksgiving, I returned to Billymead, and attended meeting; we had a thanksgiving indeed. At the close of worship, we repaired to the water, and baptized four. In the evening I went to the south part of the town, attended a meeting, and married a couple.

Friday evening, I attended a meeting at Burk.

Saturday, I went to Lyndon, by request, to visit a sick woman.

Sabbath day, December 9th, was my birth day; I being then twenty-three years old. In the day time, I preached at Burk; and in the evening, at Lyndon, where I had an appointment to preach to the youth. Here was a crowded assembly, and it was truly a solemn time. Spent the rest of the week in Lyndon, St Johnsbury and Danville. I found many inquiring minds, and some greatly distressed on account of their sins.

Sabbath day, Dec. 16th, I attended meeting at Billymead; and the remainder of that week I spent in the same place, Burk and Lyndon.

Sabbath day, Dec. 23d, I preached in Lyndon. Tuesday following, I sat out early, to go to the South part of Kerby, which was about fifteen or twenty

miles. The sun arose clear, the morning appeared fair and delightful, and I entertained a pleasing hope of a pleasant day. But I had not gone far, when a storm suddenly arose and beat down upon me in a dreadful manner. This was loud preaching to me. I thought it to be a striking resemblance of that storm of wrath which shall be poured out upon the ungodly at the last day. It also brought to my mind a view of the travel of the sons of men from the cradle to the grave. The youth, in the morning of life, set out with fair expectations of a pleasant and prosperous journey, through the various scenes before them ; but in an unexpected hour, the storms of trouble arise ; their morning sun is beclouded and their fair prospects all blasted. They, like the rose, make a fair appearance to the beholders ; but there is a worm at their root. Death, like a foe in ambush, unexpectedly rises up, and, with some deadly weapon, cuts them down!

Tuesday, I attended meeting at Kerby, and had a good time ; the Lord was in that place.

Wednesday, I preached in Waterford. After meeting brother Cheney baptized five ; In the evening, I attended at brother Cheney's ; it was a solemn time.

Thursday evening, I preached in another part of the town to a precious number of youths ; and I have reason to believe it will be long remembered by many.

Friday and Saturday evenings, preached in Burk.

Sabbath day, Dec. 30th, I preached in the same town, to a very loving assembly of people. The most of them were young converts ; and appeared to be well engaged in the cause of religion. To conclude this interview, I had the pleasure of going down into the water, and baptizing four of those happy converts, which increased the number to *fifty one*, who had been baptized, since I returned from the westward.

Sabbath day night, I held a meeting at Brother Ru-

fus Newell's ; where one backslider, who had stood it out through all the reformation, came home to his Father's house, with a humble acknowledgement of his offences.

Dec. 31st, I went home to my father's. A solemn weight rested on my mind, while I considered that that day closed the year 1810.—And I feared I had not made so good improvement as I might have done. I looked back to the close of 1809 ; and it seemed but a moment. But recollecting my prayer on that day, while passing down Susquehannah river, while I pleaded with God to be with me the ensuing year ; I thought I had great reason to give glory to his name, that he had in so many instances, heard and answered my prayers, in so remarkable a manner.

Jan. 1st, 1811, I had a deep sense of the rapid flight of time ; and of the renewed obligation I was under, to the Preserver of my unprofitable life. And I renewed covenant with him to be more faithful in his cause ; prayed for his assistance, and that I might have a deeper work of grace wrought in my heart. It being rumored that I was going a journey ; in the evening, about thirty young people came in to see me. We spent the time in conversation, singing and prayer. I tarried in that region until the 19th of the month ; two things extraordinary happened in the time. On the 10th, I was called to visit a sick man, who had been a strong advocate of the doctrine of universal salvation. I found him dangerously sick, and in extreme bodily pain. But he made no complaint of that. The distress of his mind, outweighed it all. It was enough to affect the hardest heart, to hear him reflect on himself, for his past life. "Oh!" said he, "I could have all my limbs ground to powder if it would atone for my sins ; or I would be willing to lie in this situation thirty years, if I could then be happy." The next day, at his request, I visited him again and tarried with him through the day.

At evening, I repaired to a school house, a few rods distance, to attend a meeting. But immediately after I went out, the doctor informed him, that he would not live over six hours. This was shocking news to him. He immediately sent and called for me ; and entreated me to stay by him, and pray for him till he died. About half past 11 o'clock at night, he closed his eyes upon all mortal objects ; and made his exit, to try new scenes, in worlds to him before unknown. He retained his reason to his last moments ; and a few minutes before he expired, I asked him if he had a hope, that it would be well with him after death. He answered, ' I have in part.' But oh! said he, it is too far off ; I feel afraid to meet God ; but alas! I must go." While I stood closing his eyes, the question revolved in my mind, where has his soul fled? But this I leave for the judgement to declare. The next day I preached his funeral sermon, to a large concourse of people ; and his remains were covered up in the cold and silent grave ; there to remain till the morning of the resurrection, when the dead, small and great, must stand before God, and receive a just sentence or reward, according to their works.

On the 17th, I was sent for to preach the funeral sermon of two young women, who were sisters ; namely, Sally and Patty Scott, in the town of Lyndon. These two sisters were both taken sick at one time, with the typhus fever, and died within twenty minutes of each other. This was truly an affecting scene! To see two sisters, lately in the bloom of youth, lie sleeping side by side in the cold embraces of death, was a solemn day to the crowded assembly in general ; but more especially to the numerous relatives.

Jan. 19. I would here add, that the stroke of mortality was repeated, until *nine* died out of the family, in a few months.

This day I left home to journey into the eastern

country. I went as far as Waterford, where I tarried a few days, and preached to the people. From thence I crossed Connecticut River, and went down to New-Concord. I found the work of God gloriously spreading in that place. I tarried with them about a week ; attended twelve meetings ; and baptized ten persons.—There were a number, who professed to be born again, during my stay. At one meeting, I think there were nine or ten, who came forward in public testimony for the first time.

Leaving New-Concord, I went on to Sandwich, N. H. with an intention of abiding there a few weeks and then to travel through the state of Rhode Island. But the Lord disappointed me. I began to appoint meetings in different parts of the town, and went through preaching the word. The Lord began immediately to revive his work in every direction ; and the reformation spread in a glorious and solemn manner. In one part of the town, where I preached for the first time, I told the people, that DEATH was coming into the neighborhood, within a few days ; and gave them a solemn charge, to be ready to meet him. In less than one week, an aged woman in the vicinity, closed her eyes in death. A few days afterwards, I attended another meeting in the same neighborhood ; and thought I saw a cloud like a man's hand, and heard a sound of abundance of rain. However, the day wore away, and many of the people withdrew from the meeting, without seeing any display of divine power. I then told the residue, that I had faith to believe that God would work in the meeting before it closed ; and that I was determined not to leave the house, so long as there was one person left.—I kneeled down and prayed ; and in a short time nine or ten fell on their knees, and began to cry for mercy. In this manner, the meeting continued the greatest part of the night, and many were brought to rejoice in the Lord.

Not long after, I attended another meeting in the

same vicinity. While I stood preaching, the power of God fell on the people. One woman cried out; and in great distress walked the room, beseeching God to have mercy on her soul. Others fell, and cried in the same manner. The exercise continued late in the evening until eleven souls, I trust, were converted to God. I continued in Sandwich, preaching the word, about two months. I baptized fifty four persons; and believe I saw nearly as many more converted in the time. I think twenty or thirty of them were baptized by Elder Quimby, and other administrators. In short, the work of God has been very glorious in Sandwich; and God has much people in that place.

About the first of April, I began to preach in Tamworth, N. H. adjoining to Sandwich. The first time, I preached at the place called the Iron-works. Several were struck under conviction that day, who never found any peace, till they found Christ. The next day, being Sabbath, I preached in the same neighborhood; and truly it was an affecting time. A number were deeply convinced of the importance of seeking religion. Two weeks from that time I preached there again. And notwithstanding many of the people came to the meeting apparently full of prejudice and party spirit, yet God's power in the awakening of sinners, was marvellously displayed. Some souls were brought into gospel liberty, to praise the Lord. I think I never saw a more solemn congregation of people in my life. The youth, in a particular manner, through the house, were melted into tenderness before the Lord. One man a little past the middle age, (a great politician,) came to hear and see for himself, for the first time. He brought a newspaper in his pocket to amuse himself in the intermission. He afterwards informed me, that when I first came to the house, and walked to the place where I stood to preach; he observing that I stood for some time in profound

silence, and looking over the congregation with a solemn countenance ; it struck him that I could discern between the precious and the vile ; and that I was picking out the sheep from the goats. And being convicted by his conscience, of his own standing, he said to himself, " if I cannot stand, with a bold countenance, before this man, how shall I stand before the impartial judge of quick and dead ? He said he was convinced that he should be found on the left hand of Christ, and be punished with everlasting destruction from the presence of the Lord and the glory of his power. The poor man had enough to think of in the intermission, but never thought of his newspaper ; neither did he afterwards for a number of days, until he happened to put his hand into his pocket and found it there. This was now no amusement to him. He continued in great distress for about three weeks ; and then he found him, of whom Moses in the law and the prophets did write, **JESUS OF NAZARETH.**—Also, a young woman who came to the same meeting, being proud, and bold in sin ; who had been in the habit of making a mock of religion, both in public and in private, was struck in a similar manner as the man mentioned above, before she heard a word. She began to cry, and continued weeping and mourning, through the day, and ceased not till she found Jesus to be precious to her soul. She is now, I trust, on her journey " to fairer worlds on high."

From this, the reformation spread ; and would, I believe, have spread through the town, had it not been, for certain characters who were opposed to religion ; who attacked the word in every way possible, and opposed the reformation in a most cruel manner. I often thought, when in Tamworth, of what Christ said, Matt. **xxiii: 37, 38,** " O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her

chickens under her wings, and ye would not ! Behold, your house is left unto you desolate." This, I believe, will be a calamity that will fall upon that people, without repentance. Their house will be left unto them desolate. It was not an uncommon thing for parents to prevent their children from going to meeting ; in some instances, where the meeting was within a few rods distance : especially if they had been before, and had got convicted.

One young man, having been under severe trials of mind for several weeks, and spent his leisure hours in reading, meditation and prayer, was accosted one day by his father, who said, " I do not believe in getting religion in this way." " Why?" replied the young man. " Dear father, if I have religion at all, I must have such religion as the Lord gives me." For my part I could wish that every one had such religion as the young man referred to, had, and no other.

Notwithstanding the opposition in Tamworth, the Lord was mindful of those that sought his face and brought a goodly number to rejoice in his lovely name; sixteen were baptized. Many more, I trust, were brought to the knowledge of the truth. But by adhering to *Lo ! here is Christ ;* and *Lo ! there is Christ*, they were scattered, some one way, and some another. In this place, I had the pleasure of baptizing six belonging to one family, viz. the man, his wife, a son, and three daughters. It was indeed a pleasant sight to see so many in one family, all setting out for heaven together ! Here was a church in one house ; would to God there were many such churches ; or even that there was a church in every house. For I am convinced, that reformation will never pervade the world until family religion is inculcated and established among the professors of christianity. O, that the children of God would unite, in fervent prayer for a reformation in Zion.

While the reformation was going on in Tamworth,

as before described, a number of the inhabitants of Eaton, adjacent, came over like spies, to spy out the work. But, unexpectedly, the bow being drawn at a venture, was directed between the joints of their harness, sunk into their hearts, and they went home sorely wounded. The brethren from that place often requested me to come over and preach among them.— At length I appointed a meeting and went. When I got to the place, I found a large concourse of people together; and I felt an unusual cry in my soul to the God of Heaven, that he would make a rich display of his power in the congregation. The brethren in the place at that time, were generally lukewarm; but few enjoying the power of religion. A number had entirely forsaken the Lord, and were cut off from the Church. I felt a travel of soul for professors, as well as for the unconverted. And before I had done speaking, I felt a satisfactory evidence, that the Lord would speedily answer prayer. When I had done speaking, I observed that almost the whole assembly were in a flood of tears. The brethren arose, one after another, in quick succession, and spake in the name of the Lord. Some rejoiced, and praised God for his goodness. Others acknowledged their lukewarmness; and said they feared the Lord would spew them out of his mouth. Others confessed their backsliding; that they had spent all their substance in riotous living, &c.; and that they had striven in vain to satisfy themselves with the husky vanities of worldly riches, honors and sensual delights. About the close of the day, to crown the meeting with joy, one young woman was converted to God; and with extatic joy, praised the great Redeemer. The next morning, (like the woman of Samaria,) she came through the neighborhood, and called upon her companions, to come and see a man, that told her all things that ever she did; assuring them that it was the CHRIST; and that she had found him to be altogether lovely, and

the chiefest among ten thousands. Another young female, whom I observed as I entered the place was very finely dressed, and ruffled off in the proudest manner, caused an uncommon solemnity to fall on my mind. Before I had done speaking, I mentioned the impression I had felt at the beginning of the meeting; and then told the people, that there was a young woman in the house, who would be immediately converted to God, or else her sun would set in the morning; and she would be suddenly hurled to the dark shades of night. The proud young woman before mentioned, immediately dropped her head, as suddenly as if an arrow had gone through her heart: and an internal voice said to her, "thou art the one." She continued mourning and praying, I believe, through the remaining part of the meeting; through the night, and all the next day. The night following she was converted; and a more humble convert I never saw. In the same meeting where she was converted, five more were struck under conviction, while I was speaking, as I learned afterwards; and some of them experienced religion the same night.

I then left an appointment to preach there again, in about one week from that time; and went to other towns, where I had meetings appointed. My readers will observe that I had stated appointments at this time, in a number of towns; namely, Eaton, Tainworth, Sandwich, Centerharbor, Moultonborough, and Meredith, all adjoining; and that the reformation was spreading through the most of these places at one time. But that they may have a more perfect knowledge, of the glorious work of God in these towns, I shall give a particular description of the reformation in each by itself.

On my return to Eaton, I found that several more were brought to the knowledge of the truth. In my absence, several of the converts having got together one evening, two or three of their companions being

present with them; they immediately began to pray for them; and continued praying and weeping, through the night; but, blessed be God, joy came in the morning. And they had the privilege of rejoicing with them as heaven born brethren. Our second meeting began at one o'clock P. M. and continued till the next morning. We then had an intermission for a few hours, and assembled again. This meeting, also, lasted through that day, and the night following. A precious number of souls were hopefully converted; in the course of these meetings. Previous to this, a couple of young women had entered into an agreement to resist the Spirit of the Lord, and all the prayers of his children; and firmly agreed to stand by each other in that obstinate resistance, let what would come. But it was so ordered, in divine wisdom, that their covenant was soon broken, and their agreement did not stand. For in the time of the intermission before mentioned I went into the house where one of them lived. I kneeled down in the family, and began to pray. After I had prayed a while, I began to pray for the young woman, and I had not prayed long before she fell on her knees. She told me afterwards, that she had no idea of praying, in case she had stayed on her knees a week. But after remaining in this humble posture a while, she broke out in the following language, "O LORD! I had as good seek for happiness in thee, and not find it, as to seek for it in the world, and not find it: for I have never found any real happiness in the vanities of the world—none in the ball-room—none at the card table—none in my gay parties and pastimes. And now, O Lord, if there be any true happiness in religion, let me enjoy it before I arise from my knees."

Thus she continued praying, till her soul was converted to God. She then found that there was real happiness to be enjoyed in religion.—I heard her say not long afterwards that she longed to leave this world

and to be with Christ. O, said she, I would not exchange what I now feel in my soul, and the hope that I have beyond the grave, for ten thousand such worlds as this. Her pride, and vanity, and idol gods, were now no more to her than a mote. Her ruffles became fuel for the fire ; all her superfluous ornaments were laid aside. She now appeared in modest apparel ; and her countenance, together with the visible alteration of her deportment, seemed enough to strike a sinner under conviction. I stayed at her father's one night ; and early on the morning following, I retired to the field to pray. While I was there in meditation I saw the young woman, in company with her three sisters, walking hand in hand : (they were all women grown, and all professors.) They passed through an orchard, into a pasture, in which was a grave-yard. I observed they went directly to that ; and after passing a number of graves, they parted, and went up two on each side of the grave of their godly grandmother, who had lain in her grave about three years. They all fell upon their knees ; and prayed vocally. I could not hear their words distinctly ; but I could hear their sound. It was truly a solemn and affecting scene to me. I conjectured that as their grandmother had been in her life time a pious woman, and often prayed with them and for them ; and had admonished them to seek the Lord ; they now went to her grave, to confess their former neglect and obstinacy, and to pray God for forgiveness. I then broke out and said, "O my God! let this solemn act of devotion be impressed on the hearts of the rising generation, who disregard the council and prayers of their pious parents ; lest they, like these damsels, should have to go to their graves, and weep and mourn and pray, and confess, over their bodies which moulder in the dust." I now insert it with the same desire ; and hope that my young readers will be particularly cautious of disregarding religious instruction.

On the 16th June, being the Sabbath, I repaired to the water and baptized the before mentioned young women, and twenty others, mostly young people. All these publicly manifested their faith in Christ, and cheerfully followed him into the watery grave; while a multitude of their youthful companions, situated on the banks of the river, were looking on: some weeping and mourning, others laughing and scoffing. The enemies of the Lord were not a little displeased when they saw a number of young men and young women forsaking them. One circumstance which at that time seemed to aggravate their displeasure, was, that they had previously appointed to celebrate the 4th of July, or *Independence*, as they call it; which they intended to do, by frolicking, dancing, singing, &c. But when they saw so large a number of their companions, and some who were expected to have been the leaders of the ball, forsaking them to follow Christ, they fully knew what to do. However, the residents were not to be hindered; and declared they would have their frolic, let the consequence be what it might, notwithstanding many had left them. Being informed that I was to preach in the town on the 4th of July, one broke out in a rough manner, and said, "If you attempts the thing, I'll give my brother a good make him a coffin; and I'll kill him, and be hanged to it." I heard of their threats with great concern of mind; and was enabled, both in public and private, to address them in the language of Paul, "But none of these things move me, neither do I count my life dear unto myself; so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." I found, the more the work was opposed, the more rapidly it spread. When I was in Eaton, I attended meetings day and night, and it was generally the case that some were converted in every meeting, and the work spread.

through almost every neighborhood in the town.

On the 4th of July, I attended to my appointment. I found a large number of people had assembled ; and to my great astonishment, those very young people, who had been so engaged to prepare for their Independent frolic, were the most of them present at the meeting. I spake from Psal. lxxxix. 15 ; "Blessed is the people that know the joyful sound." I strove to show the people, the difference between the sound which the Psalmist alluded to, and that sound which attracts the ear of the unconverted. This was a precious day to believers, and an alarming day to poor sinners. I told the people who were fond of orations on independent days, I would read them one delivered by Jesus Christ, recorded Matt. xxv. beginning at the 31st verse, and so to the end of the chapter. I then assured them, that they would all hear this oration delivered by him again at the last day. Three souls were hopefully converted to God before the meeting closed ; after which we repaired to the water, and I baptized *seven*.

July 14th, being Sabbath, we met in the morning, at the water, where I baptized ten. We then returned to the place of public worship, where we enjoyed the peaceful presence of God through the day. At the close of worship the Lord's Supper was administered, which was a solemn and delightful scene. I was astonished and overcome, my heart ravished, and my soul filled with transport ; so that I could scarcely contain myself. To see so many of those young people, that, but a few days before were spending their precious time in ball-rooms, and other carnal merri-ments, now uniting with their pious parents and surrounding the Lord's table ; this was a scene more pleasing to me, than to have been in kings' courts.

On Sabbath day, Aug. 18, I preached in Eaton, baptized eight persons, and broke bread to them again. The whole number baptized by me in that town

was 46. Besides these, I trust there were a number that experienced religion, but who did not at that time submit to baptism. My prayer is, that the Church in Eaton, may be like that at Jerusalem in the day of Pentecost ; which continued steadfast in the apostle's doctrine and fellowship, &c.

Aug. 19th, I preached at Esq. Blasdel's in the same town. A man met me at the door and presented me a letter, which I put into my coat pocket, and went into the house. Being unwell, I retired to another apartment. The weather being warm, I took off my coat and lay down. I felt an impression to read my letter. I immediately arose, opened it, and found it contained one dollar with these words, "The Lord God Omnipotent Reigneth." I immediately left the bed, repaired to the place of worship, and was led to speak from the same words. Before the meeting closed, the Lord reigned sure enough. Saints rejoiced, sinners trembled. Eight poor sinners fell prostrate on the floor, and a number were hopefully converted. Here I must not forget to mention one distinguishing providence of God towards me, in the time of the above work. Not long after the reformation broke out in Eaton, I left an appointment, to be there on the Sabbath ; and proceeded to Center-Harbour, and some other places where I had left appointments. On Tuesday, prior to my appointment at Eaton, I was taken sick ; but through much weakness, made out to get back to Sandwich, which is about 20 or 25 miles from Eaton. I was then reduced so low, and had become so weak, that I kept my bed through the day. For several hours in the afternoon I did not speak only in a whisper. In the evening, Elder Daniel Quimby came to see me, and when he understood my appointment at Eaton, on the Sabbath, he said there would be a great congregation, and much disappointment if I failed attending ; and said I *must* go on the next day, and that he would go with me. He

then left me. The next morning, he came early with his chaise, and told me I must go. The family where I was, thought it presumption to attempt it ; for they did not suppose that I was able to sit up. However, I made out to get into the chaise, rode a few miles, and then went into a house and rested a while. I then went on again. I did so several times, in the course of the day, and at night got within four miles of my appointment. Sabbath day morning, we went to the meeting found a very large congregation met to hear the word ; and notwithstanding my bodily weakness, the Lord gave me strength to preach to them. In the afternoon, we left the house, and went into the field, the better to accommodate the people. I preached from Eccl. xi. 9: " Rejoice O young man," &c. That meeting will doubtless be remembered in eternity. Here I raised an EBENEZER, and said "hitherto the Lord hath helped me ;" for it seemed as though a cordial was immediately administered to me from heaven, which refreshed and supported me, both in body and mind. And notwithstanding the natural, as well as the spiritual rain, fell on the assembly, before I had done speaking, yet I received no damage. For the next day, I felt as well as I did before I was sick.

"What shall I render to my God
For all his kindness shown."

The reformation in Center Harbor began on the 12th of May, the same year. On that day, I preached there for the first time. I directed my discourse to the youth, and God was pleased to set the word home to their hearts: conviction took hold of the minds of a number. I believed the word, like good seed, fell into good and honest hearts. I visited the place about one week afterwards, and found a reformation had really taken place. In the course of two or three days five or six young people were hopefully converted to God. From this the work spread into almost every part of the town.

June 13th, six of these happy converts, manifested their love to Christ, by following him in baptism. Not long after, eighteen more, at different times, followed the same example ; which made in all 24 in number. These were all unmarried people ; chiefly young men and women.

July 7th, I preached in the south part of the town, to a large concourse of people, a considerable number of whom, belonged in Meredith, (adjoining Center Harbor on the south,) a town which I had not as yet been into. But while I was speaking, I found my mind remarkably drawn out in prayer for that people, And looking around on the assembly, I said, "the work of the Lord began in the North part of Center Harbor, has spread to the south, and is now going into Meredith ; look out young people! and prepare yourselves, for the coming of the Lord draweth nigh! Be careful to entertain the heavenly stranger, whilst he is passing through the town, lest he pass you by, and call on you no more." Several poor sinners left the meeting, deeply wounded in heart for sin, and went home weeping. One young woman, who had lately moved from Portsmouth, was so alarmed, that after she had retired to her bed chamber, she arose from her bed in dead of night, (as I was informed,) fell on her knees, and cried to God for mercy ; but could find no rest to her soul till she entered into a covenant with the Lord, that she would go to meeting the next day, and in the presence of all her companions, kneel down and pray. [For I had appointed to preach at Meredith the next day, at the meeting house, at 9 o'clock A. M.] I accordingly attended. A goodly number of people met. I preached from Prov. viii. 17 ; "for I love them that love me ; and those that seek me early shall find me." I felt the love of God like fire shut up in my bones ; and the Lord enabled me to give every one his portion of meat in due season. Before I had done speaking, a number were

melted into tears, and some began to cry for mercy. Backsliders trembled, and confessed their backslidings; and the place began to be glorious and awful on account of the presence of God. The meeting lasted till dark, without intermission; and eight souls I trust, were really converted to God, in the course of the meeting. Still to heighten the joy of God's people, a number, who had been for some time in a backslidden state, came home to their Father's house. This was a glorious day of Immanuel's power. But, what might have reasonably been expected, immediately took place. The ungodly were greatly displeased to see so many of their companions forsaking them and turning to the Lord. A little before I had done speaking, one young man sat open his pew door, and apparently in a great rage, rushed out of the house, and kept around the outside. A short time after, while some were engaged in solemn prayer to God, for poor sinners who were then in distress, and crying to the Lord to have mercy on them, this young man approached the door again; and seeing one of his sisters, weeping and crying for mercy, he re-entered the house, went and took her by the hand, and pulling her from her seat, said, "come, go with me." She answered, "I cannot leave the house;" and, drawing her hand away, she sat down again. He renewed his hold a second time, pulled her up, saying, "you shall go." She then seeing that she must either *walk* out, or be *dragged* out, yielded; and notwithstanding she had scarcely strength to stand, being under powerful conviction, yet he made her walk out, and led her away to a house near by; she begging him all the way to let her go back; but he would not. After getting her to the house, he immediately sent for his father to come to his assistance; placing himself in the door, to keep the people of God from entering the house, while she sat with her eyes lifted up to heaven, tears rolling down her cheeks, and every little while,

mournful voice, enough to have afflicted a heart of stone, cried GOD BE MERCIFUL TO ME A SINNER. However, he soon got assistance. Her father came and they sat her on a horse; one of her sisters held her on, and her brother led him by the bridle. In this manner they went home; but JESUS OF NAZARETH followed them. For soon after, the young woman was converted; she came out very strong and bold, and began to warn the rest of the family. Her exhortations had a good effect; and soon after, her mother and two of her sisters, professed experimental religion, and sat out for heaven with her. The devil, in this instance, overshot himself; by endeavoring to hold *one* of his subjects by force, he lost *four*. Christ is stronger than the strong man armed.

From this, the work of the Lord spread through the town. Meetings were attended day and night; and I scarcely attended a meeting, but that some were hopefully converted. In some meetings, as many as ten or twelve would profess to have experienced a saving change. I baptized *sixty-two* believers in the place, at different times; while many others stood trembling, and waiting to hear their blessed master say, "and now why tarriest thou; arise, and be baptised," &c. The prospect at the water, at times of baptism was almost indescribable. The ordinance was administered in a very pleasant pond, which seemed to be prepared by the Creator, for the noble purpose. It was but a short distance from the place of worship; and we often repaired to it, to attend the glorious institution of heaven, while the spirit of God, like a peaceful dove, descended upon us. O how solemn, beautiful and pleasant, the scene, to see ten, twelve, and sometimes fifteen, follow their blessed Saviour down into the water at one time!—while the shores were lined with attentive spectators, and boats filled with people from the opposite side of the pond. It seemed sometimes as if heaven and earth had come

together, indeed; while the converts were praising God, and singing hallelujahs to the Lamb. I have thought it a prelude of the day, when the saints shall be made equal to angels, and shine forth in the kingdom of their father forever and ever.

But, before I pass any further, I would just remark, that the young man before mentioned, who showed his bravery in the devil's service, was soon after married. He built a house, and moved his wife home, with the most sanguine hope of terrestrial happiness; not considering that he was at the same time engaged in an unequal war. In a few days he was taken sick; a sore gathered on his side or hip, which proved very distressing, and brought him near to the gate of death. But he recovered again in some measure, so as to be able to ride out; and I was informed, went to meeting. And lest the people should think that he had been humbled by his late sickness, he walked the broad Isle with as much politeness as possible, and made all the presence he could. His pride, however, was soon stained. He returned home and the Lord brought him down again. His sore grew worse, and at the last account I had of him, he lay under the doctor's hands, and his life was despaired of. I mention this as a warning to those, who shall hereafter live ungodly; that they may take warning and flee from the wrath to come, and lay hold on eternal life. I attended several funerals in the town, in the course of the summer. Among others, the funeral of a man who died of about middle age. His wife and one child, who were buried about six or eight years before, were, by his request, dug up and buried along with him in another place. This was a very solemn scene; especially for the two orphan daughters, to see their father and mother lie side by side in their coffins. O may the Lord be a father to the poor little fatherless children. The alarm in Meredith was very solemn, both in mercies and judgments. Two broth-

ren, one of whom belonged in this town and the other in Centre Harbor, at two different times, heard me pray in the air, when I was many miles from them; and said they could hear the words which I used, plainly and distinctly, and that my voice sounded perfectly natural. They thought, for a while, that I must be somewhere near; until they recollected that I was a great way off. They observed that the speaking, was in the air above them. This happened about the beginning of the reformation. In the course of the summer, I preached occasionally in a number of towns, besides those already mentioned, viz.—New-Hampton, Holderness, Campton, Thornton, Burton, Conway, Bartlett, Adams, Effingham, Porter, Parsonsfield, Ossipee, Gilmanton, &c. and saw the work of the Lord in about every place.

On the 3d of June, being previously sent for, I went to Moultonborough, and made an appointment to preach in that town on the 26th of the same month. When I got to the meeting, I found the house filled with people; as I entered the door I felt impressed to sing. I accordingly began a very solemn hymn, and continued singing as I walked into the house, until I closed the hymn. I immediately discovered that it had a powerful effect on the minds of some. One careless, hardened man, who had been an opposer of religion, was so struck, that he could hardly refrain crying out. Meeting began about 10 o'clock, A. M. and lasted till dark. A number professed to find peace to their souls in the course of the meeting.—From this, the work of the Lord spread in a glorious manner. I baptized seventeen persons in that place, in the course of the summer. I also baptized two in Campton, and two in Holderness. In the last mentioned town, there was an appearance of a glorious reformation; but party spirit got in among professors, and like a chilly frost nipped it in the bud.

“The peaceful Spirit, like a dove,
Flies from the realms of noise and strife.”

August 31st, I preached at widow Thompson's, and the power of the Lord seemed to rest on the assembly. After I began to preach, a number of young people came into the meeting showing a great deal of pride and carelessness. One young woman, in particular, appeared very light and carnal, as she came on the road to meeting. Being told by one of the company, that she would cry before the meeting was done; she protested that she would not, if one half of the meeting died.

As this young woman entered the meeting, and passed me I felt a very solemn impression on my mind concerning her, though I never saw her before; this being the first time that I had preached in that part of the town. Before I ended speaking, I observed that there was a certain young woman in the meeting, who without repentance would be called out of time in a few days; and described her so near, that she and many others knew who I meant. The Wednesday following she was taken sick, and grew worse very fast, until Friday night, at which time they tho't she was near dying. She however continued in about the same situation until sabbath day, which was the 8th of September. Some of the family told me, that they thought that there were as many as 200 people who came in that day to see her die. I was informed by her mother, that she was so weak, that she could not admit more than three or four persons into the room at a time, without fainting. It so happened, that I preached that day within four or five miles of the place. She hearing of it, sent express word to me to come and see her, and also to appoint a meeting there that evening. Some of the family, and neighbors, struck very hard against it, and said it would kill her. But she would not give it up. I made an appointment and got there a little before dark. I found about a hundred people collected. I went into the room and conversed with her; but, she being

weak, could speak but a few words. I then repaired to the doors, which opened into three rooms and felt nothing special to say to her, until I had finished my sermon. I then turned about and looked towards her; and, calling her by name, I told her that Christ had power, when on earth, to cast out devils, heal the sick, raise the dead, &c.; that his power was the same now that it was then; that he was able to raise her in a moment; give her strength to stand on her feet; convert her soul; give her a tongue to praise his heavenly name and to warn her ungodly mates around her. I then broke out in prayer to the Lord God, to have mercy on her, to restore her to health, and convert her soul. I had faith to believe that the Lord would answer prayer; and that I should see her arise on her feet, and praise his heavenly name. She broke out in prayer about the time I did, and continued crying for mercy, about fifteen minutes; at which time she suddenly rose on her feet, notwithstanding they had been swoln all the day, that she could not bear any heavy weight on them at all. She advanced to the door, and as she passed by one of her sisters, clasped her in her arms, and spake to her in a most affecting manner. And coming to the door, she boldly told the people, that Jesus Christ was her physician, and that he healed her, soul and body. She then continued praising God in a most solemn manner, about the space of an hour. Many in the assembly shed tears while they heard her relate what the Lord had done for her. Others appeared to be frightened, and were in doubt, ready to lay violent hands on her and confine her to the bed. But she told them she was well as ever she was. For, said she, Jesus has healed me; and I am determined to praise him through life, thro' death, and in a vast eternity. "And she was made whole from that hour."

I continued preaching in the towns before named, till the fore part of October; at which time I left

LIFE OF JOHN COLBY.

New-Hampshire, and returned to Vermont. I arrived at my father's, on the evening of the 5th of October, at a late hour ; and finding the family asleep I retired to my bedroom, thanked the Lord for his goodness and sparing mercy to me, and lay down.—Next morning, when the family arose, we had a joyful meeting ; my heart was filled with gratitude to find them all alive and well. It being Sabbath, I felt myself unspeakably happy, in going in company with my dear relatives, to the place of worship ; where I had the inexpressible pleasure of seeing the faces of my brethren in Christ, and uniting in solemn devotion with them.

The next Sabbath, I also preached in Billymead, and continued in and about that place till the 18th of the same month ; at which time I went to New Concord, N. H. to attend a quarterly meeting, which was holden on the 19th and 20th of the same month.—The first day of the meeting, a large number of Elders and brethren assembled. We had a good time.—The second day the congregation was much larger ; and the power of the Most High, was visibly displayed in the meeting. Some preached, some prayed, some exhorted, some confessed their backsliding, and others cried for mercy.

October 21st, I returned to Billymead ; preached, and visited in that town, and in the town of Burk, till the next Saturday ; at which time a Quarterly Meeting began at Billymead—being the 26th of the month. Nothing special took place the first day ; but on the second day of the meeting, we had an extraordinary season. It was a stormy day, but a large number collected. The exercise began with singing, praying, and giving glory to God, which lasted for some time, and after a short cessation, I felt much impressed to speak from the word LOVE ; and I can truly say, I felt my heart filled with it both to saints and sinners. It was said by others that I spoke near

two hours ; but it seemed to me but a few minutes. Towards the close, it really seemed as if the very air was love ; and I felt for a season, as though I had launched into an ocean which had neither bottom, bank, nor shore ; and could only express myself, by borrowing the language of a certain author :—

“Should the whole sea be turned to ink,
 Were the whole earth a parchment made,
 And every single stick a quill,
 And every man a scribe by trade,
 To write the love of God to man—
 ’Twould drain the ocean dry ;
 Nor would the scroll contain the whole,
 Though stretched from sky to sky.”

At the close of this meeting, I bid farewell to my dear relatives and friends, in that region, and sat to travel into the Eastern country ; having for my companion, Jonathan Colby, my natural brother.— We went that evening as far as St Johnsbury.

Monday and Tuesday, we proceeded as far as Meredith, N. H.

Wednesday, October 30th, I preached in that town at the meeting-house ; and after meeting, travelled as far as Center Harbor, where we attended a meeting in the evening.

Thursday, we went to Eaton, where I preached in the afternoon ; and to my great joy found the brethren in that town well engaged.

Friday Nov. 1st, we went to Parsonsfield, and attended a meeting in the evening.

Saturday morning, we went to Buxton, to attend the yearly meeting, which was holden in that town. A goodly number collected, and we enjoyed the presence of God through the day. In the evening, meetings of worship were holden in different parts of the town.

Sabbath day, Nov. 3d, yearly meeting continued.

A very large concourse of people collected in and about the meeting house. The servants of Christ, like the wise virgins, had their lamps trimmed and burning. They spake, one by one, in quick succession, in prayer, and by exhortation ; and made many pertinent observations. The exercise continued in this form for some time ; and when this ended, after a little silence, Elder JOHN BUZZELL, an humble servant of JESUS CHRIST, and able minister of the New Testament, arose, and delivered a sermon from Acts xvii. 7 ; “Saying that there is another King, *one JESUS.*” The whole scope of his sermon was to set forth Jesus Christ. He first described his person. 2. His condescension. 3. His humiliation. 4. His life and doctrine. 5. His death and sufferings. 6. His resurrection and ascension. 7. His intercession with his Father ; and by his Spirit, with the children of men. He spake of his kingdom, of his subjects, of his laws, the order of his house, his loveliness, &c. When he ended, I felt impressed to speak from John ix. 27 ; “Will ye also be his disciples ?” And I have reason to believe, that before the close of the meeting, a number answered in the affirmative. Many cried to the Lord for mercy.

Sabbath day evening, I preached at Gorham, in the meeting-house at Fort-hill, to a crowded assembly.

Monday, I went back to Buxton, and attended the Elder’s meeting. In the evening, we attended a meeting of worship, where we saw several souls hopefully converted.

Tuesday evening, I preached again at Gorham ; I had a heavenly season at brother Clement’s house, and also at brother Baker’s.

Wednesday afternoon, Nov. 6th, I preached in Portland

Nov. 7th, we left Portland, and sat off for Belfast, which lies on Penobscot Bay. We went that day as far as Brunswick, and attended a meeting in the afternoon.

Nov. 8th, we crossed Kennebeck river, and attended a meeting in the evening, at Woolwich. The next day we tarried there; and on the Sabbath, Nov. 10th, I preached in Woolwich, both in the day and evening.

Monday, Nov. 11th, my brother concluded to leave me, and return home to his family. Accordingly, we gave each other the parting hand; and wishing a blessing, we bid each other an affectionate farewell. My brother returned homeward; and I crossed over to Squam-Island, where I attended a meeting in the evening.

Tuesday, Nov. 12th, I went to Edgecomb; and in the evening preached to a careless, inattentive assembly of youth. It was, however, a pretty solemn time.

Wednesday, Nov. 13th, I preached both in the day and evening, in the same town.

Thursday, Nov. 14th I went as far as Warren, and preached in the evening, at the house of Deacon Crafford, a baptist, and pilgrim, travelling towards Zion.

Friday, Nov. 15th, I went to Camden. The 16th, I went to Linconville, and attended a meeting in the evening. I also tarried on the 17th, it being the Sabbath, and attended meeting in the day and evening —

Monday, Nov. 8th, I went to Belfast; and in the evening, preached at Maj. Cunningham's, at what is called the upper Bridge. Tuesday, I went to the west part of the town, and found brother Bean, who had lately moved to that place from Sandwich, N. H. I was greatly rejoiced to find him and his wife engaged in religion. They desired me to stop and preach with them in the evening. I accordingly did, and we had a good time. A young woman, who came with them from Sandwich, and had been one of my schoolmates, was struck under conviction, and was soon after converted.

Wednesday, I went back to what is called the

Beach, to a village situated on the shore of the Bay. I preached there in the evening.

Thursday, Nov. 21st, being Thanksgiving day, I notified a meeting at the same place. As I came to my appointment, I found a man drunk in the road, and when I entered the hall, I found my congregation consisted of only three persons two of whom went in company with me. I sung a hymn, prayed, and left the village. I then went again to the west part of the town, and stayed that night at brother Dean's : we experienced a happy season. The young woman above mentioned, experienced a pardon of her sins.

The next evening, I preached at Watson's tavern. And Saturday, Nov. 23d, I left Belfast, and went to Knox.

Sabbath, Nov. 24th, and Monday following, both in the days and evenings, we had good seasons.

Tuesday, Nov. 26th, I went over to what is called the South Ridge, and preached, and I think I never saw a more solemn season. Several backsliders cried to the Lord, and besought him to restore to them the joys of his salvation.

Wednesday, Nov. 26th, I went with brother Hamlin, a preacher who lives in Knox, to Jackson, a town where he had been preaching, and a number had been lately converted. We attended meeting with them in the afternoon, and thought that there was an appearance of an increase of the work. In the evening, we attended a meeting in the edge of Washington.—The house was crowded with people ; and almost the whole assembly entered into a covenant to strive for heaven. Next morning I left them, not expecting ever to see them again till the general assize.

Thursday, Nov. 28th, I attended another meeting with brother Hamlin, in Jackson ; and after meeting, I baptized three. We attended another meeting in the evening, in the same neighborhood. I then took my leave of the brethren in that town, having made

them but a short visit ; though I trust a profitable one.

Leaving Jackson, we returned to Knox, and attended a meeting in the evening ;—two or three professed to experience a change.

Sabbath day, December 1st, having been informed of a quarterly meeting to be holden at Montville, I felt anxious to attend it. I accordingly set off early and went to the place appointed. I found the place to be a handsome well settled town, containing a large number of inhabitants. I got to the place of worship just as the meeting began. I went in among the crowd, being a stranger to them all, and all of them strangers to me, excepting a number who came with me from Knox. Meeting being opened by praise, prayer, and exhortation, the lot fell on me to preach. I spoke from Revelation xiv. 6, 7 ; “ And I saw another angel fly into the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ; saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come ; and worship him that made heaven and earth, the sea, and the fountains of waters.” The Lord set home the word on the minds of the people. The two words, *fear God* went through the assembly like arrows, and many poor sinners were pricked in their hearts. As near as I could learn afterwards, about 30 persons dated their experience at that meeting. In the evening, I preached again at the same place ; and took my leave of the people, expecting to leave the town the next day. I stayed that night at Deacon True’s and had a solemn time in conversation with his sons.

Monday morning, I took up my horse, with a determination to leave the town and return to Vermont. But I had not gone over half a mile, when I met a number going to the house where I stayed, to persuade me to tarry a while in that town. I thought at

first I could not ; but they were so urgent, and so positive that there would be a reformation if I tarried, I began to look at it, and concluded that it was not impossible, but that the Lord had spoken by them.— I therefore consented, and told them they might appoint a meeting for me in the evening at Deacon True's. I accordingly attended, and some were struck under conviction.

Tuesday, December 3d, by request, I went back to Belfast, and preached at brother Bean's. At the close of worship, I baptized one person.

Wednesday, December 4th, in the afternoon, I preached at Montville, and was impressed to speak to the young people, who heard me with candour. The same evening, I preached in a large school-house, in another part of the town, to a crowded assembly.— Many were very solemn ; but, apparently, there was but a small prospect of a reformation in that meeting. Those who felt the most, endeavoured to keep their feelings concealed. But, their conviction wrought like fire hidden under the turf. It soon began to break out. After meeting, I went to Captain Demerit's and put up. He and his wife were professors. I tried to pray in the family, but had but little freedom. I retired to bed but felt much tried, tempted, cast down, and afflicted. I slept but little during the night. The next morning, December 5th, I arose early, but knew not what to do, nor which way to go ; for I felt almost in despair of seeing a reformation in Montville. And as I was expected to be in a number of places westward, I knew not how to stay.— However, I concluded to ask wisdom of God ; and accordingly repaired to a grove, where I, by prayer, opened my situation to Him. While imploring his guidance, I asked of him a sign whereby I might certainly know his will concerning me. It seemed as though I heard or perceived an internal voice, saying to me, arise, and return to the house, and there shalt

thou have an immediate answer. And as soon as I returned, the sign was given me. Yet, like Gideon, I wanted a second sign. I then told the family with a number of others who were occasionally there, the trials I had passed through respecting my duty ; and that I felt as if the case would be immediately decided. I also told them that I wanted to pray with them before I went away ; and if it was the will of God that I should stay any longer in the place, he would convert one of the youths in the family, before I should rise from my knees ; but if it was my duty to leave the country, I should see no more converted there. I then kneeled down and began to pray ; and had prayed but a short time when the eldest daughter fell, and in a few minutes, a second followed the example. They both continued crying to the Lord for mercy, till they obtained a pardon of their sins ; and then arose and praised the God of Heaven. In the meantime, an unconverted young man fell before the Lord, and pleaded for the pardon of his sins.— His prayer, I trust, was in some good measure answered ; and I felt fully satisfied that it was my duty to stay. The Lord rendered to me double to what I expected or asked of him. I then left that part of the town and returned to Deacon True's. As I was on my way, I called to a house where a young married couple lived ; and after talking with them a few minutes I prayed with them. The Lord heard prayer ; the woman of the house, and her sister, both fell on their knees, and prayed in a most fervent manner, till they obtained an evidence that their sins were forgiven. The other converts, having accompanied me to the house, joined these, and united to praise their great deliverer. I arrived at Deacon True's, just as the young men returned from the raising of a mill. I sat down and began to speak to them of the goodness of God, in preserving their lives through the dangers of the day. I also spake to them of the wonderful

display of the power and goodness of God, which had been manifested the day past in the conversion of a number of their companions. Observing their attention and candour, and the solemnity which appeared to rest on their countenances ; I was convinced that the good spirit of the Lord, was powerfully striving with them. At length, I with several others that came with me ; the deacon, his wife, and one daughter, all kneeled down and prayed. The Deacon's four sons, and his niece, stood up as spectators. After some of the brethren had prayed I felt an uncommon weight of the worth of souls ; and the reality of eternal things rolled in upon my mind. Under a sense of these things, I began to pray, that the Lord would have mercy on the unconverted youth that were present. The more I prayed the more weight and travail of soul I felt, till it seemed as though I could never cease praying for them, until I could see them submit themselves to God. Some supposed that I continued in prayer about the space of an hour. But it seemed to me but a few minutes. For I was so carried out in the spirit, and swallowed up in love to God, and precious souls, that I even lost the sense of the motion of time ; and felt like one unbodied, bowing before the throne of God, and basking in the beams of unsullied glory. In this time, the power of God was marvellously displayed, and seemed to sweep through the room, like a shock of lightning which sweeps all before it. Every person in the house, who had been standing, fell before the Lord, and no longer paid attention to the prayers of others ; but, under deep contrition, confessed their sins, each for himself or herself, and supplicated the throne of grace, for pardon and mercy. They appeared to be deaf and blind to every thing but the Lord Jesus Christ. This solemn exercise continued without intermission, about the space of four hours ; at the expiration of which time, a solemn pause took place. Nearly at the same in-

stant, every one found deliverance, and immediately arose, and praised God for the great thing he had done for their souls. These people have since given the greatest proof of their being changed from nature to grace, both by word and deed. These young men, belonging to a respectable family, and being reckoned among the first class in town; it gave a heavy shock through the neighborhood, when it was noised abroad that they had believed in Christ, and embraced religion. The young converts began immediately to visit their associates, and to call on their gay companions, to flee from the wrath to come.

From that time, meetings were requested in every part of the town; and I attended day and night, to the glorious work. The reformation began to spread in a most powerful manner; so that in the course of about two weeks, upwards of fifty persons professed to be converted. The work was so sudden, and so powerful, that it soon bore down all opposition. For those who had been the greatest opposers to religion, became helpers in the work, and its greatest advocates. Time would fail me, to give my readers the particulars of every meeting; though I am confident, too much could not be said, about a work so glorious and solemn, and so interesting to mankind. I cannot, however, do justice to my feelings, without making a brief remark, on a few remarkable occurrences, which took place in the time of the reformation.

On the first day of January, 1812, I was invited to preach at the house of a young man, who had been lately married. A ball having been previously appointed at the house, at the same time, he said he would willingly give it up, for the sake of having a meeting of worship. I accepted the invitation; and when I came to the place, I felt an unusual solemnity resting on my mind. And as it was the beginning of a new year, I earnestly prayed that something glorious and memorable, might take place that day, at

that meeting. After I had done preaching, I renewed my petition : and as I had observed three young women, who sat near by, on one seat, dressed in mourning for the loss of their mother, who had given them the parting hand, but a few days before ; I felt a cry begotten in my heart, that God would convert them ; and that the new-year's day, might be the beginning of days to them. As I thus prayed, they all fell on their knees, and joined with me in prayer ; and continued praying for several hours, till they all found a degree of peace. They soon after came out boldly, professed their faith in Christ, and engaged in the cause of God ; and so they remain. The man of the house, and his wife both professed to find rest to their souls the same evening. This was a happy exchange indeed : to exchange a sinful ball, for a meeting of worship ; and a state of sinful nature, for a state of saving grace. I also would remark, that the ordinance of baptism was in this place remarkably blessed as a means of awakening the unconverted, as well as the answering of a good conscience, in those converted ; who thereby publicly professed their faith in the death, burial, and resurrection of Christ, and manifested their love to him. Many of the unconverted young men, who assisted in cutting the ice, and preparing the place for the baptism of others, were thereby so powerfully wrought upon, that they never rested, until they believed and were baptized themselves.

The whole number that I baptized from Feb. 1811, to Feb. 1812, was *three hundred* ; and the most of them were young people. The whole number that I baptized in Montville, in two months, was *eighty-eight*, who were baptized at the following times. viz. Dec. 26, 1811, I baptized *eight* ; Jan. 2d, 1812, *ten* ; Jan. 8th, *ten* ; Jan. 14th, *nine* ; on the 15th, *ten* ; on the 28th, *sixteen* ; Feb. 5th, *five* ; Feb. 7th, *seven* ; Feb. 12th, *four* ; Feb. 15th, *eight*. The above num-

bers, together with some others, who had been previously baptized by other Elders, and living in the place were embodied into a church of Christ,* on Feb. 13, 1812. I also baptized six, in the town of Palermo. I preached several times, in the course of the winter, at Belfast, with very little apparent success. I also preached several times in Palermo, to some good degree of satisfaction. A number were hopefully converted in that town ; in which was also a church embodied, consisting of sixteen members, who appeared to be well engaged in the cause of religion. The last time I preached in the town, the prospect of the spread of the gospel was very great.

Feb. 16th, I preached my farewell sermon to the people of Montville ; and took my leave of a large company of loving brethren, after having administered to them the Lord's Supper. Our hearts were filled with deep sorrow and joy, comfort and mourning ; that is, sorrow, for sin, which caused the death of Christ ; joy, in his victory over death and the grave, by his resurrection and ascension, his intercession with his Father, and the descent of his Holy Spirit upon all his humble followers ; comfort, in being raised up to sit together in heavenly places in him ; but, mourning, to think that we had got so soon to part. However, the hope of soon meeting again, to part no more, strengthened us to give each other the parting hand for that time, but not without the shedding of many tears.

Feb. 18th, I left Montville, and sat off for Vermont. I travelled that day as far as Vassalborough, where I attended a meeting the same evening.

Feb. 19th I arrived at Mountvernon, preached in the evening, and had a solemn season. Next morning, Feb. 20th, I left the place, and proceeded towards New Gloucester. I preached that evening in the edge of Gray, and had a solemn time.

*Two Deacons, and a Clerk were appointed.

Feb. 21st leaving Gray, I went through Standish, Limington and Limeric, and from thence to Parsonsfield.

Feb. 23d, preached in that town, both in the day and evening, and had a time of refreshing from the presence of the Lord.

February 25th, I left Parsonsfield, and went to Sandwich.

February 28th, I preached in the evening at brother Richardson's, in which meeting, one youth was hopefully converted.

March 4th, I went to Eaton, and preached that evening, and also the next day and evening.

March 7th, I returned to Sandwich, and tarried there over the Sabbath. Sabbath day evening, I left Sandwich, and went as far as Center Harbor. Monday, I went to Meredith, where I spent that day and the next, in preaching and visiting the brethren in that Church.

March 11th, I left Center Harbor, and went as far as Haverhill, N. H.; and on the 12th of March, I arrived at home; and felt joyful at meeting my friends once more, on the stage of time.

March 15th, being Sabbath, I preached in Billymead; and in the evening I attended meeting at brother Blake's, who married my third sister. In the same meeting, David Colby, my natural brother, being the fourth son of my parents, and younger than myself, found rest to his soul, which added much to my joy, and the joy of my friends, as well as to that of the saints in general. On Wednesday evening following, sister Rebecca Newall, wife of Rufus Newall, and daughter of Elder Amos Beckworth, of the same town, departed this life in an ecstasy of heavenly joy. After bidding the world a long and peaceful farewell, she calmly took her leave of her husband and little son. Folding her arms, like one lying down to take a sweet

repose, she said, "MY WORK IS DONE," and closed her eyes in death. The next day, as my brother Daniel and I were preparing her coffin, a cousin of mine, a young woman, came in where we were at work. Looking upon her, I called her by name and said, "God only knows how soon a house like this, may be prepared for you." She was immediately struck with a sense of her situation; and on the evening of the 20th of March, which was the day following, she professed to have experienced religion.—The funeral of sister Newall, was attended the same day. I preached a sermon; a crowded and attentive assembly attended the solemnity, and paid their last respects to a dutiful daughter, a virtuous wife, a loving sister, a pious neighbor, and a child of God.

I continued preaching in Billymead, and the towns adjoining, till May 11th; during which period I saw several converted; baptized ten; and attended two or more funerals; one of which, was that of a member of the Church, young woman, a godly sister, who died in the triumphs of faith.

At this time, there was no proper meeting house in Billymead; but the people had generally met, for public worship, in a school house,* which was by no means large enough to contain the people; on which account, we had frequently been obliged to leave it, and go into fields, groves, barns, &c. I had therefore, previous to this visit, obtained a plan of a house, which I thought would be convenient for that purpose; and had resolved to lay the plan before the people of the town, and encourage them to build it. This, I accordingly did. And when the town met, and had seen my plan, and canvassed the subject; I found some zealous for the house; others felt themselves too poor; some had their land to pay for; some complain-

*Called by Elder John Buzzel in his "*History of the Church of Christ*," p. 98. a *meeting house*; probably from the circumstance of its being the usual place of public worship.

ed of hard times—the government had laid an embargo; they expected there would be a war, and were afraid that they should not be able to finish such a house, &c. On the whole, I was disappointed in my expectation, and found, that by the slackness of the hands the building was like to fall through. This gave me at first, a disagreeable feeling, while I considered how much we needed a meeting house in the place. While mourning about it, and pondering the subject, it came suddenly into my mind, that I must go and build it myself and dedicate it to the Lord and his people. At first I shrunk at the idea; and although I had something of property on hand, I feared I had not enough to finish the house. It was, however, so strongly impressed on my mind, that the Lord would assist me in the work, and clear the way before me, that I concluded to make the experiment, and leave it with him to decide the issue. I thought if it was the Lord, he would certainly open his beneficent hand to me, and help me in the work; if not, all my attempts would be fruitless. Having only the short time of about one week to tarry in town, for that time, I found it would not do to delay. And having pitched on a spot of land, which I thought would be the most suitable to set the house upon, (which was near the centre of the town, adjoining a grave yard, and, to me, the most pleasant and delightful spot in town,) I concluded if I could purchase that, I should take it for granted, that it would be right to prosecute the business. I therefore made application to the owner, and without any difficulty purchased the land and took a deed of it. Being now strengthened in my faith, I immediately contracted for the frame, boards, shingles, nails, &c.; also with a workman, to finish the outside of the house, by the 20th of June following. I then gave out an appointment to preach in the new meeting house, on the last Sabbath in the same June; while as yet, I suppose, every stick of the frame was growing

in the forest. Having thus far prosecuted my design, and the day having come for me to leave the town; May 11th, 1812, I sat off for Boston, Mass. and Providence, R. I. I went that day as far as St. Johnsbury. The next day I crossed Connecticut River, and proceeded as far as Warren, N. H. I put up that night at Mr Richardson's.

May 13th, I went to Holderness; the next day to Sandwich, and attended a meeting.

May 15th, I went to Middleton, N. H. The day following, I went as far as Rochester.

May 17th. being Sabbath, I sat off early in the morning, and went on to Portsmouth, N. H. Being a stranger in the town, I knew not where, nor on whom to call. But it so happened that I was introduced to Dr Jones. He invited me to preach; but being much fatigued, I felt unable to speak in the forenoon, and therefore had the privilege of hearing him for the first time.

In the afternoon, I tried to preach, but had but little liberty. It was like rowing against wind and tide. I went from thence to Salisbury, and attended a meeting at Webster's Point, in company with elder Jones, on Tuesday evening. This was a solemn season.—The next morning, I took a walk over into Amesbury, the place of my father's nativity; and after my return I went to Newburyport. I called at several places; went to see the meeting house, and went up into the pulpit, under which George Whitfield was entombed. After earnestly praying to the Lord, to make the ministers of the gospel more like Whitfield, in being willing to spend their lives for the cause of Christ, and the salvation of souls, I left the place, in company with Elder Jones, and went to Bradford, where we attended a meeting in the evening. The next day we went to Salem; and after attending one meeting there, I left brother Jones, May 22d, and went to Boston. As I passed through Charlestown, I overtook a fune-

ral procession, solemnly moving on to the house appointed for all the living. I followed the corpse to the tomb. I then crossed Charlestown bridge; and when I entered Boston, my ears were saluted with the tolling of bells, five funeral processions were moving on to the house of silence from different parts of the town.

Saturday night, I attended meeting with the Methodists.

Sabbath day, May 24th, I preached two sermons in the town, at a large hall. In the forenoon I spake from Songs ii. 14: "O my dove, that art in the clefts of the rock," &c. it having been given me in a dream the night before. In which dream I fancied myself standing in a field, and saw the people coming in every direction to hear me preach. I thought I ascended a large rock; and a dove descended from above and lighted upon my head. Immediately those words occurred to my recollection; and as I began to preach I awoke, and behold it was a dream. But after awaking, they bore with such weight on my mind, that I took it for granted, that it was my Master's will, that I should speak from the words that day. And I can say, to his praise, he assisted me; and I felt much freedom in discoursing on the subject. I also preached in the town, the same evening.

On Monday evening, I preached at Charlestown.—Tuesday, I rode to Providence, R. I. where I attended a meeting in the evening.

Wednesday, May 27th, I preached in the town-house both in the day and evening. Elder Farnum attended those meetings with me. He had been preaching in the town for several months with great apparent success. The power of the Lord was manifested in our meeting. Several poor sinners left their pews, came into the broad aisle, and desired to be prayed for. One young woman, who came forward, soon after professed to find peace to her soul.

Thursday, I went back to Boston, and attended a meeting in the evening

Friday, I went on as far as Haverhill Massachusetts, and attended a meeting that evening. Saturday morning I set out for Pittsfield, N. H.; and at night, got within a few miles of the meeting house, where I had an appointment with elder Ebenezer Knowlton.

Sabbath day, May 31st, I went on to the meeting, and arrived a few minutes after the time appointed.— I found the house crowded with people, and many more gathered around it. I attempted to speak, but was remarkably pressed and shut up, on account of the people leaning on me, (as I thought,) instead of Christ, but I believe they were soon convinced of the necessity of looking beyond the watchman; for they began to look to God for help, and we had a precious season. The power of God was wonderfully manifested among us; especially in the evening, at Elder Knowlton's. Sinners trembled, backsliders returned to their father's house, and the glory of the Lord seemed to be really risen upon his people. I continued till the next Friday, and attended ten public meetings. It was thought that some were convicted, or converted, or reclaimed, in every meeting. Elder Knowlton attended those meetings with me, and appeared to be well engaged in the work of the Lord.

June 5th, I left Pittsfield, and went to Nottingham, in company with Elder Knowlton; and we had a very solemn meeting at Elder Dyer's. The next day I went to Portsmouth, and attended a meeting in the evening

June 7th, Sabbath day, I preached in Elder Jones' meeting house, forenoon, afternoon, and evening; had a very solemn season.

Monday morning, I left Portsmouth, went on as far as Rochester, and preached in that town in the afternoon. Having been out the most of the day, in a dreadful storm of wind and rain, and coming in under

a comfortable roof, and meeting with friendly people and kind treatment, it brought to my mind the words of the prophet, Isaiah xxxii. 2: "and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." I had a good time in speaking from the words, especially while addressing the friendly family who had so kindly taken me in. May the Lord reward them for their kindness, at the resurrection of the just.

June 9th, I preached in the court-house, in the same town. From thence I went to Middleton, where I preached in the afternoon. The next day I went to Sandwich, and attended our yearly meeting, which continued three days; namely, 13th, 14th, and 15th of June. This was a solemn and refreshing season, and the best of the wine was kept till the last.

I continued preaching in the town of Sandwich, till the next Thursday. I then left the place, and went to Moultonborough, and preached in the afternoon.

Friday, I preached at Center Harbor.

Saturday, I went to Sandbornton.

Sabbath day, June 21st, I preached in that town. This was a solemn meeting, especially in the evening. In this visit, I formed a more extensive acquaintance with Elder Cheney, of that town; I found him to be a man called of God, to preach the everlasting gospel, and owned in the work. I hope the Lord will give him hundreds and thousands of souls as seals of his ministry.

Monday, I preached at Meredith meeting-house.—Towards the close of the meeting, one soul was hopefully converted, and publicly praised God for the great salvation.

Tuesday forenoon, I attended a meeting at Moultonborough Falls; and at the close of worship, baptized a young man. In the afternoon, I went to Plymouth.

Wednesday, I sat off for home.

Thursday night, I arrived at my father's. And to my unspeakable joy found my friends alive and well.

Sabbath day, June 28th, I fulfilled my appointment and preached in the new meeting-house, in Billymead, to a very large concourse of people. I stayed in the place, at that time, only five days. Had I time, and had my readers patience, I would here give them a particular account of the finishing of the meeting-house,* but it must suffice just to say, to the praise of God, I have been enabled to finish it off, inside and out, to the turn of the key. And have taken more satisfaction, in seeing my property laid out in building a house to worship God in, than ever any old miser did, in filling up bags with silver and gold. I have nearly an hundred and fifty brethren and sisters belonging to the church of Christ in that town; and they have now a comfortable house to meet in, where they sit together, preach together, sing together, pray together, and speak and hear God's word.

Farewell my earthly friends below,
Tho' all so kind and dear to me;
My Jesus calls and I must go
To sound the gospel jubilee.

July 1st, I sat off for Meredith, N. H.; and on July 3d, arrived at the place of my appointment. I had a solemn interview; after which I went to the water, and baptized five persons.

The next day, I went to Pittsfield.

July 5th, being the Sabbath, I preached in that town, and it was a remarkably solemn time. Several were powerfully convicted, and one or two professed to find peace.

Monday, July 6th, I preached in the upper meeting

*It will be understood, that it was about two years, from the time I began the house, to the time it was finished.

house, commonly occupied by the Calvinistic Baptists and Congregationalists.

Tuesday and Tuesday evening, I preached at a large dwelling house, in another part of the town, to a crowded assembly. My visit was short; but I took much satisfaction in seeing sinners convicted and converted; backsliders reclaimed, and saints comforted.

Wednesday, July 8th, I left Pittsfield, and shaped my course for Montville, Me. I had to ride the principal part of the way through the storm; but through the mercy of God, I arrived at the place, Sabbath day morning, about the time the people were gathering to meeting. I preached but once, on the road from Pittsfield to Montville, and that was in Litchfield, Me.—The people in Montville had about given me up, as I did not get into town on Saturday night, and concluded I should disappoint them. But all their doubts were dissolved, when they saw me approaching the large barn, where they were assembled. As I entered the assembly, I sang the following hymn:

Brethren we have met again;
Let us join to pray and sing;
We're alive, and Jesus reigns,
Praise him, in the highest strains.

The glory of God rested on the people, and it was a solemn weeping, and rejoicing time with us all. The ministers of Christ, who feel his love constraining them to preach the gospel, and delight to see their brethren engaged in religion, can tell how I felt, when I got to Montville, and found about an hundred brethren and sisters present, whom I had baptized in the course of the last winter, all united in love. And I rejoice to say, that I found them generally more engaged than they were when I left them. And to my unspeakable consolation, I found the reformation still going on and spreading, not only in Montville, but also in other places. I stayed in that region, till the

3d of August; preached in almost every part of Montville; saw a number converted; and baptized ten. I also preached several times in Palerino, saw a few more converted and baptized three.

August 3d, as I was about to start for Boston, news came that a sister Knowlton was dead; and I was requested to attend her funeral. But, as the vessel I was to go in was about to sail, I could not comply with their request, but bid them farewell, and went on to Belfast. The next day, I was taken quite unwell, had a very sick day and continued unwell through the night; I seemed to be threatened with a fever.

Wednesday morning, feeling a little better, I concluded to go on board, and we made sail for Boston. We were about a week on the voyage; sometimes beating against wind and tide, sometimes becalmed, and sometimes in a storm, which was pretty severe. When we came in sight of Boston, having been sick all the way, I was not a little rejoiced to see the port. O, thought I, how all the saints, who sail over the boisterous sea of life, rejoice when the port of heaven heaves in view!

When we shall land, on that bless'd shore,
We shall be safe for ever more.

Tuesday, August 11, I arrived at Boston, in much better health, than I expected when I left Belfast.— When I entered the town, my ears were again saluted with the funeral knell. On enquiring, I found that two men had lost their lives the night before, by attempting to descend into a vault, after a lost watch — That evening, I attended a meeting at brother Binny's; and out of the great multitude, there were but about a dozen persons, who attended the meeting. However, we enjoyed divine consolation, for we found Jesus in our midst.

Thursday evening, I preached again in the same place.

Friday and Saturday evenings, I met with the Methodists.

Sabbath day, August 16, I attended three meetings in Boston, and one in Charlestown; and although it was something of a trying time, yet I found the Lord to be a very present help.

Tuesday evening I met with the brethren in Boston; and on Wednesday evening, I attended a meeting in Charlestown.

Thursday, Aug. 20, was the national fast. This was a solemn day to me. In the forenoon, I attended meeting in Boston; and in the afternoon and evening, at Charlestown. As I was passing from Boston to Charlestown, I met a body of troops, marching for Albany, in order to go on to the line, to meet the British forces on our western frontier. This being unexpected by me, I was very much struck by the spectacle. Having just left the house of prayer, and now repairing to another house for the same purpose; and between the two houses, meeting this body of troops, marching to the field of battle, equipped with the instruments of DEATH and prepared for slaughter: I can truly say I felt my heart lifted up to God in prayer, that if possible, he would hasten the time, when swords should be beaten into ploughshares, and spears into pruning hooks, and the nations learn war no more. When I got to the house of worship, feeling a solemn sense of what I had seen, the words of Daniel the Prophet, occurred to my recollection, chap. 2 ver. 44: "and in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I was led to describe, 1. The King. 2. The subjects.— 3. The laws. 4. The regulations and manners. 5. The soldiers. 6. Their bounty, wages, provisions, dress, the weapons of their warfare, their music, their

strong hold, the field of battle. 7. Their certainty of victory, and final conquest over all their enemies. I then drew the line of difference between this kingdom and the kingdoms of this world. After meeting, I was invited to take tea, with a brother who was by trade a joiner, or cabinet maker. When we got to the house, there was a man waiting to purchase a coffin. The brother invited me to walk with him to his shop, which I did. We ascended the second story, where I beheld a number of new inventions and curiosities; and was somewhat amused with a swing cradle, which was very conveniently contrived, and for which he had a patent. After viewing these things, we descended into the lower story. I looked around, and at one view, beheld about an hundred coffins of different dimensions, empty, and waiting to enclose the remains of my fellow mortals, whenever voracious death should lay his cold hands upon them. Remembering the cradle above, and seeing the coffins below, I cried out in the language of the poet, and said,

“The grave is near the cradle seen,
How swift the moments pass between!
And whisper as they fly—
Unthinking man, remember this,
Though ’midst thy sublunary bliss,
Must groan, and gasp, and die.”

My heart was deeply affected, while I saw the gay and thoughtless youth, sporting through the streets, as though a thought of death had never reached their hearts. Little did they think, while passing by the shop in their silks, ruffles, and other superfluous ornaments, to their parties and ball-rooms, that their coffins might already be prepared, and standing so nigh them; or how soon the tolling bell would call their mates to attend their funerals. After taking tea, I returned to Boston; and to conclude the solemnity of the day, attended the funeral of a young gentleman,

a military officer, who had but a few days before, laid out about four hundred dollars to equip himself for the service. A great parade was now made. His friends, all dressed in deep mourning, were followed by a long procession under arms, to the grave, preceded by the jarring beat of a muffled drum. When they came to the house appointed for all the living, and had let down the corpse they fired a few guns over the coffin, interred him in the silent tomb, and the *mourners went about the streets*. Here I saw the end of all earthly honours. Oh! Let me have the honour that comes from God only.

In the evening, I preached again at brother Binny's, and the Lord was in our midst. I spent the rest of the week in visiting and prayer meetings.

Sabbath day, August 29th, I preached at Charlestown, in a great baptist meeting-house, and but a few people in it. This was a trying day to my soul; for the people appeared to be perfectly shielded against the gospel; and I saw no prospect of any good being done. However, I strove to cast my bread on the waters, in hope that I might gather it again after many days. I attended meetings in the evenings in Boston, and spent my time in visiting and preaching in the day time. Thus I spent that week.

Sabbath day, August 30th, I preached again in Charlestown; and at the close of the forenoon service, I gave out word, that I should preach to the youth in the afternoon. Upon hearing this, the young people flocked out to see what new thing was about to take place in Charlestown. The spirit of the Lord God was upon me; I felt his word shut up within me; and the cause of Christ never laid nearer to my heart than it did that day. The people paid very good attention, and appeared to have some sense of eternal things. A general solemnity rested on the congregation, and I trust that day will not be soon forgotten.

Monday, Aug. 31st, and Tuesday, Sept. 1st, I

visited several families, and attended one meeting.— Having spent about three weeks in these places, in public preaching of God's word, and exhorting and praying from house to house ; having also written about a dozen letters, and sent them to the different parts where I had travelled ; I took my leave of Boston and Charlestown, and went on to Providence, R. I.

Sept. 2d, at evening, I preached in that town and had a good time. I found the reformation still going on. I preached every day and evening through the week ; and the work of the Lord still spread, and revived among the old professors.

Sabbath day, Sept. 6th, I preached in Providence ; but nothing special took place. I continued evening meetings, till Wednesday.

Thursday, Sept. 10th, I went to Burrilville, which is about eighteen miles from Providence. I preached in the evening at Captain William Rhode's. This was the first time I had preached in that place. It was a solemn meeting, and a number were convinced of their need of a Saviour. The next morning, I visited two or three families ; then returned to Providence, and attended a meeting in the evening.

Sabbath, Sept. 13th, I preached in the town-house ; and broke bread to a goodly number of brethren and had a happy time. In the evening, I preached to a crowded assembly in a private house ; I trust to some good effect.

Monday, Sept. 14th, I made a second visit to Burrilville, and preached at 2 o'clock, P. M. at the meeting-house. I directed my discourse to the youth ; and the word took a solemn, and I trust a lasting effect on their young and tender minds. I think the truth exhibited that day, will never be forgotten by the youth in Burrilville. In this meeting, I thought I saw a cloud like a man's hand, and heard a sound of abundance of rain. While I was speaking, my mind

was particularly led to speak against the practice of card playing. I was afterwards informed, that there was one young man in the assembly, who had a pack of cards in his pocket ; and concluding that the whole discourse was levelled at him, and being convinced of the iniquity of his conduct, made a solemn promise, that he would burn them the first fire he came to.— After meeting, he travelled about a mile, and called at a house where one of his card playing companions lived ; took them out of his pocket, and committed them to the flames before his companion's eyes.

In the evening, I preached at Mr Barnes,' to a very crowded assembly, I spoke from Gen. xxiv. 49 : “ and now if you will deal kindly and truly with my master, tell me ; and if not, tell me, that I may turn to the right hand or to the left.” I thought by the attention and tears of the assembly, that a number answered in the affirmative. I left another appointment to preach to them again the next Sabbath ; and on Tuesday, returned again to Providence, and preached there the same evening. Toward the close of the exercise, a chimney caught fire near the centre of the town, and near one of the banks, which much alarmed the people. The *cry of fire*, and the *ringing of the bells*, soon reached the meeting ; all was instantly in confusion, and the meeting broke up. The fire, however, was soon extinguished, and no damage done, excepting what was done in the meeting, by breaking of it up. I have no doubt, but the devil and his followers, were very glad to have it leave off in this way ; for there was a number of mourning souls, that I expect would have come forward in the meeting, and owned their blessed Saviour, had it not been for that confusion. And to be avenged of my adversary, I retired to the house of one of the brethren, kneeled down and prayed a long time ; while those present, who believed, rejoiced ; and those who had not believed, trembled.

I spent the remaining part of the week, till Saturday, preaching, visiting, &c.

Saturday, I went again to visit Burrilville, and on the next day, being the 20th of Sept., I preached in the meeting-house, to a large and solemn assembly. There was a profound silence, a general attention, great solemnity, and many tears. In the evening, I preached at Esq. Steer's, and found the Lord to be a present help. A number entered into a solemn covenant before the Lord, that, through the grace of God, they would seek the salvation of their souls.

The day following, I preached in Gloucester ; like wise in the evening, in the same township, at a village called Chepachet, where I trust we had a profitable meeting.

Tuesday, I returned to Providence, where I preached in the evening, and also the two following evenings. I found that the work of the Lord was still going on.

Friday, I took the stage, and went to Boston.

Sabbath, Sept. 27th, both in the day and evening, I preached in town. I found it a dark time in Boston. I found also several letters in the Post Office directed to me, which, upon opening, proved to be from my friends, containing good news, particularly from Montville, Me., giving an account of the spread of the reformation, which gave me a little comfort.

Tuesday evening, I took my leave of my brethren in Boston. And on Wednesday, I took the stage again, and returned to Providence ; I preached there that evening, and the evening following.

Friday, October 2nd, I went to Gloucester, and spent the evening in exhortation and prayer.

Saturday, I went to Burrilville.

Sabbath, Oct. 4th, I repaired to a school-house, on the west part of the town, where I had an appointment to preach that forenoon. But when I came to the place, I found there was not a soul there to hear

me, and the house all in a clutter ! I found a broom, and swept the house ; and after waiting a while, I began my exercise, by singing and prayer. Before I had done praying, two men came in ; and a little before I had done speaking, two or three more came in. Just as I was closing the meeting, a number more entered. They made some excuse respecting the appointment, which they said did not get on. I told them I had an appointment at Chepachet in Gloucester, and left them. When I came to the place appointed, I found a goodly number met, and we had a solemn time. In the evening, we met at Capt. Rhode's, in a spacious hall. This was a melting season. A large number were present, including a multitude of youths, who had spent many hours in the same hall, in dancing and other carnal merriment. I felt remarkably happy, in showing to them the way of salvation. I rejoiced that the Lord had counted me worthy, by putting me into such a glorious ministry ; and my joy was greatly increased after meeting, when I found many of those young people had a wounded spirit. The arrows of the Almighty sunk deep into their hearts. Their cry was, " I have been a great sinner, and am going to hell." I did not rejoice that they had been sinners ; neither d'd I rejoice in their horror and distress ; but I rejoiced that the Lord had opened the eyes of their understanding, to see their sins, to seek for a pardon, and flee from the wrath to come. On the Monday following, I preached at a school house, in the easterly part of the town ; a goodly number attended, and it was a profitable time. In the evening, I preached in the same neighborhood, at a private house. The woman of the house had been in a low state of health, for a year or two past, and was supposed to be in a decline. I felt an impression, that her sickness, was caused by trouble of mind. I asked her if that was not the case. She frankly owned it was ; but, said she, I never

could get confidence to reveal it before. From this time, she ceased to take temporal means, and applied to the heavenly Physician, by solemn prayer, and she is now pretty comfortable, soul and body. All glory to God !

Tuesday, I preached at the meeting-house in Burrilville. Several more were struck under conviction. After meeting, I returned to Chepachet ; and it appeared that the Lord was in that place. A general solemnity rested on the assembly, and I believe that the good seed was sown, that evening, in some good and honest hearts ; the effects of which I trust will appear in another world. I spake from Isaiah xxxviii. 1 ; “ Thus saith the Lord, set thine house in order ; for thou shalt die, and not live.” I felt an impression on my mind to preach a funeral sermon, and accordingly I did. I urged the necessity of a speedy preparation for the solemn hour of death. I told them that some one in that assembly, was rapidly approaching to that period, and would never hear my voice again. Governor Owen, an aged man, was then sitting close by me. He was immediately after taken sick, and died in a few days. It was remarkable, that He, who knows all things, should put it into my heart, to preach his funeral sermon in his own hearing, and in the hearing of his friends, while he was yet alive. I attended his funeral, but had no opportunity of preaching ; he being buried in the order of the people called Quakers.

Wednesday evening, I preached in Burrilville, at the house of a young married couple, who had lately passed the ceremony. They had a nice house ; and the young people of their vicinity were waiting for an opportunity to recreate themselves in it, by dancing, card playing, &c. practices prevalent in that region.— They were much disappointed and astonished, when they came to the meeting, to find the sprightly couple in a flood of tears, weeping for their sins ; and some

of them went away deeply wounded themselves.

Thursday, I went to Providence, and attended an evening meeting; in which a number fell and cried for mercy.

Friday, I went to Scituate, which lies about ten or twelve miles west of Providence, and attended an evening meeting; but nothing special took place.

Saturday, I returned to Burrilville, and attended a meeting the same evening at Mr Barnes'; had a solemn heavenly time.

Sabbath, Oct. 11th, I preached in the meeting-house, to a large, attentive, and weeping assembly.—In the evening, I preached at Esq. Steer's. The house was crowded with people, and the Lord was in the midst. One young woman arose and spoke as a witness for the Lord, who never spoke publicly before.

Tuesday, Oct. 13th, I attended a conference at Mr. Barnes'. It being the first meeting of that kind which I had appointed in that place, I was under the necessity of explaining the design of such meetings, which was, that each Brother and Sister might enjoy the privilege of freely relating their experience, and the travel of their minds to each other. The brethren and sisters then proceeded in a regular manner, and related as they felt free; it proved to be a glorious meeting. Two related their experience, and offered themselves for baptism. Six or eight more came forward for the first time, told their determination to seek and serve the Lord. In the evening, I preached at Mr King's. I drew the bow at a venture, at backsliders; and it so happened, that there was one of that character in the meeting. It was a young man, who had some time before made profession of religion and had receded to his old course, and had even gone into outbreking sins. The arrow struck him in the heart, and wounded him sore. A few days after, he

publicly confessed his faults, came kneeling to Jesus, and was healed of his backsliding.

The next day, as I was passing to the other part of the town, I called at the house of a young married couple. After conversing with them a few minutes, I kneeled down and prayed; the man's wife and sister, both fell on their knees, and prayed for themselves. This was the first time they had ever prayed publicly, although closets and secret places had often been witness to their tears. I went on to my appointment, which was at Andrew Ballard's. We had a good time, and for my further encouragement, one of his daughters was struck under conviction.

Thursday, Oct. 15th, I went into the east part of the town, and preached in a large school-house, which was filled with people. The next day I visited several families; and my visits, through the grace of God, proved very profitable. In the evening, I preached at a school-house, near Capt. Rhodes'; and after meeting, I visited the young married couple last mentioned, whom I had visited the Wednesday before.— I found the young man, with his wife and sister, all very solemn, and in great distress for their souls.— They all prayed that evening, but found no relief.— The next morning, I prayed with them again, and they all joined with me in prayer. The young sister appeared to be very deeply and solemnly engaged; and said, "O LORD, let me never rise from my knees, till my soul is converted. If thou wilt convert my soul and forgive my sins, I will be faithful in thy cause; yea, I should be willing to be a laughing stock to the whole town, for thy name sake." Hearing these words drop from her lips, and observing her fervour, I felt confident that salvation would quickly come to the house. She was a young woman of good abilities, and belonged to a respectable family; was much set by among her acquaintance and companions; yet she was willing to forsake all for Christ. Her prayer was

soon answered, and she began to praise the Lord, in a remarkable manner, for the wonderful deliverance which she had found. This seemed greatly to aggravate the distress of her weeping sister-in-law; who immediately arose from her knees, walked the floor a while, and as she passed the window, observed her father and mother, coming up to the door. They were both non-professors, which, if possible, seemed to double her distress. Feeling herself in a poor situation to meet her parents, she immediately retired to another apartment, where she continued to walk the floor, till her sister went in, and kneeled down and prayed for her. She also prayed for herself. They continued in this exercise by themselves, about half an hour. Her father left the house, and I, in the mean time, continued in the room with her mother. I told her mother I thought she had better go in and see her daughter. She accordingly did; but as soon as she entered the room, her daughter left praying for herself, and began to pray for her mother, which cut the old lady to the heart. She entreated her mother to kneel down and pray for herself, and for her poor daughter, who was then, (as she expressed herself,) sinking to hell. I then went in, and prayed for her again; and while I was praying her tears ceased, her burden left her, and an heavenly scene opened to her view. She arose and went into another room. She said every thing appeared new, and that her soul was perfectly happy.* In the afternoon, I preached at a school-house in the north part of the town. A number were much alarmed, and distressed about their situation; especially some of the relations and acquaintances of the young women, who had been so lately converted. In the evening, I preached at Esq. Steer's; and after preaching, those two young women

*Her husband was soon after converted, and they are now bright and shining lights in the world.

spake by way of exhortation, very much to the purpose. Towards the close of the meeting, a number of young women collected together, as I supposed, in order to consult what to do; and in the midst of their consultation, the young unmarried woman, who had been converted that morning, walked along to the midst of them, and fell upon her knees, and began to pray for their conversion. Her prayers were so sensible, and so solemn, that none could evade their power. A number fell, and joined with her in prayer; while the rest stood trembling in tears.

Sabbath, Oct. 18th, I preached two sermons at the meeting house in Burrilville. In the intermission, I baptized two persons. This was a time of love indeed. In the evening, I preached at Capt Rhodes': two backsliders returned, and humbly confessed that *the way of transgressors is hard*. This was also a good time.

Monday and Tuesday, I spent in visiting. Tuesday evening, I preached at Esq. Steer's.

Wednesday, I preached at the meeting-house in Douglass. This was a time, which I think will never be forgotten by some. In the evening I attended a meeting in the same place. A number were greatly convicted, and some cried for mercy; I trust they were heard. The next day, I preached again at the meeting house in Burrilville. And in the evening, I preached again in Capt. Rhodes' neighborhood.

Saturday and Sabbath day, I preached at Scituate meeting-house; and in the evening of the same Sabbath, I preached in another part of the town, at one Slack's. The house was filled with people, and many stood without at the windows. Our meetings at Scituate, were all solemn, and I trust very profitable.

Monday following, it rained remarkably, so that I could not leave the place. But I was convinced, that this also, was for the best; and one of the ALL THINGS, which worked together for good, to them that love

God. A number of people came in and stayed all day, and some all night. We spent the time in prayer, and religious conversation, and had a refreshing season.

Tuesday, I bid them farewell, and returned to Bur-rilville.

Wednesday, I attended a meeting at Henry Rhodes'. This was indeed a *prayer meeting*: almost every person, in the house, prayed vocally, a number of whom I never heard pray before.

The next day, at evening I preached in another neighborhood, in company with Elder Farnum, from Providence, at a house where I had never preached before. One of the man's daughters was solemnly convicted. The next evening, I attended meeting at Esq. Steer's. Elder Farnum preached, and we had a good time.

The day following, I preached the funeral sermon of a woman, who had left a husband, and large family of children to bemoan her loss, not one of whom professed religion. This was truly a solemn time.

Leaving the funeral, I returned; and in the evening, I preached again in the neighborhood of Capt. Rhodes. I felt my soul more than usually drawn out to God, for the spread of reformation. Towards the close of the meeting, I kneeled down before the Lord, and being exceedingly spent, I prayed in the following manner, and said, *O Lord, I am here in a strange land, far from all my relations and natural friends; my labor since I came into this place, has exceeded my strength, and I am now reduced to a very low state of health.—I cannot continue but a little while, unless something favourable should take place for the recovery of my health. And now Lord, I come to thee and ask this one favor, this one petition at thy hand: that thou wouldst convert a number of these young men, who may serve as bearers, to carry my body to the grave, if I should die in this country.* The Lord heard, and im-

mediately answered the petition. Four young men, namely, Duty Paine, Martin Salisbury, Christopher Saunders, and Joshua Darlin, were immediately converted to God; came forward, told their experience; offered themselves for baptism; and in the presence of hundreds, followed their Saviour into the watery grave. This was a solemn day to the spectators, who recollected my prayer. And indeed it was a solemn day to me, when I saw them walking, two and two, in form of bearers to the water. And I said, O may my soul be ripening for glory as fast as my body ripens for the grave.

Sabbath, Nov. 1st, I attended meeting in the meeting house in Burrilville in company with Elder Farnum. He preached to the purpose; after which, I delivered an exhortation, and felt more than usually assisted by the Spirit and power of God. A young man of talents, then arose and in an affecting manner, declared what the Lord had done for his soul, the night before. Some others spake of the goodness of God; a number of others cried out for mercy, and the pardon of their sins. In the evening, we assembled at Henry Rhodes'; many attended, and it was a solemn time.

Monday, we attended meeting in a school house, in the east part of the town. Elder Farnum preached, and we had a good season. By the request of the people, we left an appointment, to be there on the next Wednesday; and then returned again to the neighborhood of Capt. Rhodes, where we staid that night, at Mr Brown's. This we found to be a profitable visit in the family.

The next day, I went to visit two families, who lived in one house. After being there about an hour, I went into that part of the house where the young people lived; and as I was walking the floor I began to sing an hymn. The poor old man, (perhaps 70 years of age) who was in the door yard, hooping

a cask, was so opposed to every thing of a religious nature, that he was immediately so filled with enmity, at the sound of singing, that he ran into his own part of the house ; and with a ghastly countenance, violently caught hold on his gun, as I was afterwards informed by his daughter who saw him, ran out round the house, where I was singing, and discharged the piece. The explosion was loud ; but whether he meant to kill me, or scare me, I could not tell : however I think it was the latter. But it so happened that it did neither. I continued singing till I had finished my hymn. I then prayed for the poor old man, and the rest of the family, and assured them, that I should visit them the oftener, on account of the conduct of the old man. After making several other visits, I attended a meeting in the evening, with elder Farnum. Several were powerfully convicted in the meeting, and we had a good season.

The day following, we attended our appointment at the school house in the east part of the town ; in which we found great satisfaction. Some fell before the Lord, some cried for mercy, others *What shall I do to be saved ?* In the evening, we returned to Augusty Steer's, where we had a previous appointment ; a number of young converts, spake and prayed.— Sister Steer told her experience for baptism.

Next day, Elder Farnum left me, and went back to Providence.

Thursday, Nov. 5th, I went to visit a family, where I found a young woman in great distress for her soul. She continued pleading with God for mercy, through the whole afternoon : but, blessed be his name, it was light with her at even time : the Lord appeared for her, and brought her out of darkness, into his marvellous light. That afternoon, I was taken very unwell. The next day, I felt no better, and was destitute of appetite. But as I had two meetings appointed in Gloucester, in the afternoon

and evening, I was now in a strait between two ; whether to sacrifice my health, or my word. I chose the former and went on and preached in the afternoon, and had a profitable time. From thence I went to Chepachet, and preached in the evening ; and although it was in much weakness and infirmity of body, yet, I trust, it was for the good of souls. After meeting was dismissed, the people all dispersed and left me to shift for myself. I made out to get on my horse, and rode to Burrilville. It was a very cold damp night, which was no advantage to me, in my low state of health.

The next day, being Saturday, I continued unwell, and somewhat worse, having renewed my cold the night before. This day I spent in retirement, and employed myself in writing, though scarcely able to sit up. However, I was interrupted. A young woman entered the room with a pack of cards in her hand, which drew my attention for a moment. I observed however, that she steered to the fire, and committed them to the flames. After witnessing their consumption, she left the room.—It was a pleasing sight to me, to see the blooming youth breaking off their sins by righteousness, forsaking their vain delights, and seeking after the one thing needful. And I would recommend it to all, who are card holders, to follow her example. Oh ! how much better it is, to burn the cards, than to follow those delusive plays, enchanting delights, and sinful companions, till they lead them to hell, where the worm dieth not, and the fire is not quenched. Oh ! what stupendous folly must that soul be guilty of, who chooses sin's short and momentary pleasures, at the dear expense of suffering the vengeance of eternal fire.

Saturday evening, we had a good season. Three came forward, and told their experience, and desired to go forward in baptism.

Sabbath, Nov. 8th, I was quite unwell, but went

to Burrilville meeting-house ; I found a large number of people collected. I went into the pulpit, though scarcely able to stand. Brother Lee, of Vt. prayed. After which I attempted to preach : and as I began to speak, my strength was renewed, and I immediately felt strong, both in body and soul. My voice was uncommonly strong, and I was enabled to lift it up like a trumpet. I felt as though it was my last discourse, and doubtless it was, to many who heard me that day. After the close of the exercise at the meeting-house, we repaired to the water, and I baptised four persons, in the presence of a very large and solemn assembly. For about two or three hours after I came out of the water, I felt as though my health was perfectly restored. But when the heavenly flame in my soul had a little abated, I felt my old infirmities returning upon me again. Some concluded that I should take cold, and be worse, by going into the water. However, I believed their conclusion was groundless, as I have been into the water, on the same occasion, at all seasons of the year, and am positive that I never took any cold in that way : but have ever found his promise fulfilled to me, who says, " My grace is sufficient for thee."

In the evening I attended a meeting ; but was so unwell, that I was not able to say but a few words.— Brother Lee preached the word to the people.

Monday, I continued unwell, and was very feverish, and not able to sit up. In the evening, I was much exercised with pain, and had a restless night.

Tuesday, I felt no better, but still remained very feverish. I continued much so through the week, and was attended with a violent cough, especially in the night time. Finding my complaints increased, I began to have some serious inquiries on my mind, whether the time of my departure was not at hand.— I was now at a great distance from my earthly relatives ; but found that I had a friend that sticketh closer

than a brother. The Lord granted me his presence, and I felt a sweet composure of mind. But feeling doubtful of my health, I gave orders to some peculiar brethren, concerning my funeral, in case I should die; chose the man to preach my funeral sermon, my bearers, the place for my burial, &c. In this state, I had a realizing sense of the beauty and worth of religion; and had a pleasing and soul-ravishing view of the passage from the boisterous sea of life, through the cold shades of death to the blissful mansions of heavenly glory; and felt not the least dismal fear of sinking; but was confident that the Lord would keep that which I had committed to him. Oh! did the bold infidel but view, and know the real happiness, which is enjoyed in religion, he would never indulge the least thought of living any longer in the service of his old master; but would forsake all for Christ.

Sabbath, November 15, I remained so unwell that I was unable to attend meeting. Several young people called to see me, and some of them were struck under conviction the same day.

Monday and Tuesday, I began to revive, and my pain and fever abated. Tuesday evening, the people collected, and I had strength given me to exhort a little. At the close of the meeting, I found that I had renewed my strength. I continued to recover my health through the week, so that in the course of it, I attended five meetings, and had comfortable seasons in them all.

Sabbath, November, 22d, I attended meeting at the meeting-house in Burrilville, in company with Elder Farnum, and after praying, preaching, &c. we set apart Richard Lee, to the work of the ministry.—The ordination was attended to with great solemnity. This Richard Lee, is a resident of the town of Springfield, Vt.; is about middle aged; has been preaching some time; and seen some fruits of his labors. O may the Lord bless and increase the fruits abundantly.

In the evening, we attended meeting at Esq Steer's. The house was crowded with people, and the power of God was greatly manifested. A number who had been previously opposing religion, were struck under conviction, fell upon their knees in presence of the congregation, and cried to the Lord for mercy.

Monday, Nov. 23d, I attended the funeral of a little girl in Douglas meeting-house. She was about three years old, and was burnt to death accidentally, in a little cabin near a coal kiln. The circumstances were truly affecting, but too many to relate here.—The funeral was attended with great solemnity, and I humbly hope that it was sanctified to the good of the parents and others. After meeting I went back to Burrilville, and attended a meeting at Joseph Abby's, who lives in the east part of the town. In this meeting, several fell before the Lord, and cried to him to forgive their sins, and have mercy on their souls.—Next morning, we had an unusual solemn time in the season of family prayer. Some of the neighbours came in to join with us, and were constrained to bow at the feet of the Saviour, and acknowledge that he was Lord of all.

Tuesday evening, I attended meeting at Augusty Steer's. One aged man, who had been a number of days under powerful conviction, arose, and in a flood of tears, and most affecting manner, confessed to his neighbours, what a wicked life he had lived; how he had spent his days in drunkenness, card playing, &c.; and entreated all around him, to cease from treading the paths of vice, and to embrace the religion of Jesus Christ. Several more followed his example, and conviction seemed to increase on the minds of many. By this time, opposition seemed almost entirely suppressed, and the enemy had scarcely a place left him to set his foot on.

Thursday, Nov. 26th, was set apart by the Legislature for Thanksgiving. I attended meeting in Esq.

Wood's hall. This privilege I considered as the answer of many prayers, which I had put up to God, since I had been in the place. For I had often prayed, that God would move on the heart of the Esq. to invite me to preach at his house. The Sabbath day night before, my prayer was answered. He arose in the meeting, recommended the work of the Lord, which was going on; and wished his neighbors to embrace religion. And although he confessed he had not got religion himself, yet he said he hoped he should have it soon; and then invited me to come and preach in his house. This was indeed a thanksgiving day to many of the followers of Christ: and a day, which, I believe, will never be forgotten. I preached from Jonah, ii. 9: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that, that I have vowed. Salvation is of the Lord." I recited the conduct of Jonah, and compared it with that of modern backsliders, who, like him, acknowledged themselves to be Hebrews, (or christians,) and profess to fear God; but yet are going on in direct opposition to all his laws; and, as it were, opening his wounds afresh, and putting him to an open shame. The bow was drawn at a venture, but God directed the arrow: for the message was set home with power, to the heart of one poor old backslider, who had professed religion in the days of his youth.—After I had done preaching, he arose and made a very humble acknowledgement. Many others spake boldly in testimony of the truth they had heard. I then requested all who felt resolved to seek and serve the Lord, to manifest it by rising up. The whole assembly, excepting one or two, arose like a cloud; a solemn awe seemed to rest on the assembly. I then prayed; many fell on their knees with me and so the meeting concluded. I then mounted my horse, and rode to the east part of the town, to attend an evening appointment, which I had previously made.

When I came to the place, I found a large and convenient house, well filled with people, the most of whom were young. Here I had another *thanksgiving*. I was remarkably thankful, to see such a crowd of young people collected to hear the word; especially as I understood that great preparation had been made by them for what they termed a *Thanksgiving Ball* within about a mile of the meeting; and who had also given out word, that they intended to see who would draw the greatest party. Having heard of these things, and knowing how strong the current of wickedness had formerly run through this town, (I mean with the rude and baser sort of people;) my heart felt uncommonly melted to see so many appear on the Lord's side. I spake chiefly to the youth, who paid an uncommon attention to the word. Many mourned and wept. Some cried for mercy; and others, expressed their determination to leave the ball-rooms, and enter into the service of the Lord. Through the course of the meeting, I felt a remarkable spirit of prayer, for those who had chosen the ball, in preference to the meeting of worship; who seemed determined to stand their ground, and, if possible, to maintain their war with the LAMB. I prayed for them vocally, in the presence of the assembly, that God would, in some way, manifest his displeasure against such conduct; that they might know that there is a God, who reigns in the heavens, who will call them to an account for their carnal mirth and wickedness. I was afterwards informed that their ball fell through. The Lord troubled them as he did the Egyptian, Exod. xiv. 24, 25. When they found that they were disappointed, many of them feeling condemnation resting on their minds, would have been glad to have come to the meeting, had it not been so late, that they were ashamed to come: so they broke up and went home.

I must here remark, that the young man of the house, (Mr Morrey,) who had been addicted to the

same practices which had been so prevalent in this town, had, previous to this meeting burnt his cards, and instituted family worship in his house.

Friday and Saturday, I had good seasons in visiting several families, and attending prayer meetings, &c. In this time I had the privilege of hearing a number praise God, whom I had never heard before.

Sabbath, Nov. 29th, I preached in a school-house, in the same neighborhood. It being a very stormy day, but few attended. In the evening, I went into another neighborhood, where I found a number of brethren, and a number of mourning souls, collected together. We waited on the Lord, and renewed our strength: blessed be his name.

Monday evening, Nov. 30th, I preached at Asa Burlingame's, in the north part of the town. The house, which was very convenient to meet in, had formerly been used for the accommodation of dancing schools, and as a rendezvous.* A very large number of people collected, to see it converted into a meeting house for worship, and hear the first sermon preached in it. Solemnity rested on the congregation, and I trust the meeting was crowned with success. One bright young man came forward, and spake, and praised the Lord for the first time. He told his sinful companions, that he was resolved to manifest his faith by his works, and that he was to turn his back upon them all, take up his cross daily, and follow Christ, and maintain practical religion. It was something late, when the meeting was dismissed; which, when it was done, the people were so engaged, that they were unwilling to go away. A number tarried all night. I conversed with them till one o'clock in the morning. As I was about to retire, I kneeled down and prayed for the family. Two young women, belonging to it,

*Previous to its being owned by Mr Burlingame, who is himself an exemplary man, and abhors such practices.

fell on their knees before the Lord, and begged for mercy. One of them was at a *thanksgiving ball* before mentioned. She told what conviction and condemnation she felt; and continued pleading for pardon, in a most humble and penitent manner, till about seven o'clock the next morning. These, and several others, being in distress through the night, I took no rest: sleep departed from my eyes.

Tuesday evening, I attended meeting at Henry Rhodes'. I had a good season, and some came forward for the first time.

Wednesday, I attended meeting in the east part of the town: found the reformation still spreading, and opposition falling. A number of young people, who came to the meeting, were struck under conviction; and two or three manifested that they had found peace in their souls, very lately.

Thursday, Friday and Saturday, I spent my time in praying, writing, visiting, &c.

Sabbath, Dec. 6th, I preached at the meeting house; and in the evening, at Esq. Steer's. This was a glorious time; and I had reason to believe, that the Lord answered my prayer: for before the meeting closed, five came forward, professed faith in Christ, and boldly declared that they were resolved to serve the Lord.

Monday evening, I preached at Mr Salisbury's, and both he and his wife, spake and prayed in the meeting. He also told his neighbours, that he had trusted in the doctrine of Universalism from his youth up, till within two years: but said he, the Lord then convinced me, on a sick bed, that that doctrine would not do; and notwithstanding I have been so anxious for the things of time and sense, I now feel a greater desire for experimental and practical religion, than ever I did for the world. I have closed my doors against *balls*, and sinful *parties*; and have opened them for meetings of religious worship, &c. His wife said that she went into the grove that day, and kneeled down,

with a determination never to leave the throne of grace, till she found peace to her troubled soul: and that while she remained in this attitude, pleading with God for deliverance, he had appeared for her, and freed her from the burden of sin and guilt, which she had felt for several weeks. The next morning, a young man, a son in law to the man just mentioned, was brought in a very clear and powerful manner: also, one of his sons, and a journeyman, who was to work at the house, were both struck under powerful conviction, and were soon after brought out of darkness into God's marvellous light.

Tuesday, I preached at Esq. Cook's, and in the evening, at Augusta Steer's. At the evening meeting, three persons related their experience, and desired to be baptised.

Wednesday, Dec. 9th. being my birth day, I appointed a meeting on that occasion, at Esq. Wood's hall, at one o'clock P. M. At twelve o'clock, I went to the water, and baptised four persons, in the presence of a multitude of people. We then repaired to the hall, which was crowded with an attentive assembly. I spake from Psal. lxvi. 16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." I related my experience to the people, and told them what the Lord had done for me. I felt the spirit of the Lord upon me: the people were much affected at hearing my narrative; and there were but a few dry eyes in the assembly. At the close of the exercise, it was judged that there were about sixty persons, who joined with me in prayer. We spent the evening at Esq. Steer's, where a large number collected, and spake with great freedom of the goodness of the Lord to them; a number for the first time.

Friday evening, I attended a meeting in the northeasterly part of the town; I found a number earnestly seeking after Christ, and a number of others, praising

the Lord for the deliverance he had wrought for their souls.

Saturday evening, I attended a meeting at Captain Henry Rhodes': this also was a good time.

Sabbath, Dec. 13th, we met again in Esq. Wood's hall. After singing and prayer, I discovered that a large number of the converts, were much impressed; or, rather filled with the Holy Ghost. I then mentioned that, "*where the Spirit of the Lord is there is liberty;*" and that if any had a testimony for God, they had as much right to deliver it before sermon as after. They then began to speak, and spoke one by one, until about thirty had spoken. I then preached a sermon; after which the meeting closed. This was a scene of solemn joy. In the evening we assembled again at Esq. Steer's; and were favoured, as usual, with the presence of the Lord.

Monday and Monday evening, I made another visit to the northeasterly part of the town.

Tuesday evening, I returned, and attended meeting at Capt. Henry Rhodes', where a large number of the brethren and sisters, and mourning souls, were collected. As I expected soon to leave the place, I suggested to them, that I thought it would be proper, that they should be embodied into a church, before I left them. I found they were all united in this; and they agreed to take the scriptures of truth, for their only rule of faith and practice. I accordingly proceeded and embodied them, and they subscribed to the following agreement, viz:—"We are agreed in repairing to the scriptures of truth, as our only and all sufficient rule of practice: believing, that there is no man wise enough, to revise the laws of Christ, or to alter them for the better. Neither do we consider ourselves, or any other society, perfect, in a strict sense, so but that we are liable to errors and imperfections; and of course, if any man or men, fix a book of discipline to govern the church by, it must be an

imperfect one. The Lord Jesus Christ has given us a *perfect law of liberty*; and we are not willing to exchange a *perfect law*, for an imperfect one. We therefore consider that the scriptures are sufficient for the church to make their appeal to, on any and every occasion: for saith Paul to Timothy, *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished into all good works.* If therefore, we are thoroughly furnished, we need nothing more, than to consider the scriptures of truth, as our only and all sufficient rule of faith and practice; hoping and praying, that we shall all be led by the same spirit, by which they were written. Therefore, under these considerations, we not only consider it our duty, but esteem it our privilege, to be embodied, or united together as a church; and having first given ourselves to God, we now give ourselves to one another by the will of God to watch over each other for good, and build each other up, in the most holy faith: to bear one another's burdens, and so fulfil the law of Christ. And now, as brethren and sisters in Christ, as children of one family, and heirs of the grace of God, we covenant, unite, and agree, to stand by each other, and do all we can to strengthen and encourage each other, on our heavenly journey: and also to preserve an union and harmony in the church, by attending to the worship of God, and all the ordinances of his house. And may the Lord grant us grace and wisdom, that we may shine as lights in the world; and this church be as a city set on a hill that cannot be hid. Therefore, as an evidence of our thus uniting, as above mentioned, we give orders to the clerk, to enroll our names together," &c.

Wednesday, I preached in the north part of the

*Extract from Church record.

town, from Songs v. 7: "The watchmen that went about the city found me," &c. I told the people that I had come to hunt them up, and hoped that by the grace of God, I should be enabled to find them all before the close of the meeting. The people looked at me as though they believed I had a search warrant from above. The Lord directed my mind to every condition, viz—of those in a lukewarm and backslidden state:—to those who were at variance with their neighbours, and in their families;—to the case of those who were hardened in sin, and blinded in iniquity; wasting their time in vice and folly, slighting the son of God, and neglecting the great salvation. And at last to the case of the little few, who were travelling through life's uneven way, to the celestial world above. I felt remarkably assisted, and when I closed the meeting, I started to go on to my evening appointment. When I came to the door, I found a man standing on the door stone, who appeared to be in great distress. I asked him the cause of his weeping; he exclaimed, O sir, I am a great sinner, I have had many calls, and have rejected them all. I promised the Lord that if he would spare me till I was forty-three, I would then seek and serve him. And, continued he, yesterday was my birth day. I was forty-three years old; and now I fear, if I do not hearken to this call, I shall never have another. I told him I feared so too, and exhorted him to look to the Lord for mercy, and not to rest night nor day, till he had found it. Thus I left him in a flood of tears, with a number of others who were standing round, and went on to my evening appointment, at which we had a solemn time.

Thursday, 17th of Dec, I left Burrilville, and went to Providence.

Friday evening, as I was praying at a certain house, a man opposed to religion came in (half drunk,) drag-

ged his wife from her knees, and led her out of the meeting ; and in a great rage drove her home.

Saturday, I dined at Doctor Gonoe's, a pastor of the first Baptist Church in Providence, in company with Elder Lewis and Elder Benedict.* The Doctor and the other Elders, invited me to preach with them. Saturday evening, I spent in conference with a number of loving brethren, which was an agreeable season, and time well spent.

Sabbath, Dec, 20th, in the forenoon, I preached with Elder Lewis ; and in the afternoon with Doctor Gonoe. I enjoyed good freedom all the day. The same evening, I preached in what is called the upper part of the town, to a very crowded assembly. In this meeting, four young people fell on their knees, cried for mercy, and desired me to pray for them, which I was willing to do.

Monday evening, I preached in another part of the town ; I trust it was a profitable meeting to many.

Wednesday, Dec. 23d, I left Providence, and went to Scituate. In the evening, preached at a tavern, owned by one Philips, to a very crowded assembly. This man with his family, enjoyed the riches and honours of this world. I was however informed, that he had one daughter who was willing to forsake all for Christ. This was matter of joy to me.

Thursday, I started early for Hartford, in Connecticut ; and went that day as far as Ashford. I tarried that night at Deac. Knowlton's. I here heard of a remarkable death. Adrith Sharp, a young woman probably in the bloom of life, was sitting in her loom weaving. A wasp or hornet stung her in the ankle, at which she immediately cried out and said, I am going ; and instantly her head fell in her sister's lap, her sister thought she had fainted, and would soon come to herself, as she had done before on such oc-

* Author of the late history of the baptists.

casions. But, instead of this, she began to swell, and immediately swelled all over ; her tongue swelled out of her mouth ; and in fifteen minutes from the time she was stung, she was a corpse !—I received this information from her sister, and recollected the words of Watts :—

“Dangers stand thick through all the ground,
To push us to the tomb.”

Friday, I went to Hartford, for the first time ; and on Saturday, to West-Hartford, where I found a number of my old acquaintance, who were converted in the reformation which took place in Vermont, two years before. I found some of them well engaged, and we enjoyed much consolation together.

Sabbath day, Dec. 27th, I returned to the city.—In the day time, I preached at the Baptist meeting-house, and in the evening at a private house. The word appeared to have some good effect. The next morning, when I called for my horse, I found my reckoning was enough to take all my money save six cents ; which was but a small sum to bear one's expenses rising of sixty miles, where the country is all cut up with turnpikes and toll bridges. However, the good people where I stayed,* bid me *God speed*, and invited me to preach there again before I left them. I do not know what these good people thought I should live on through the journey, unless they thought that the Lord would maintain me by a miracle. However, I sat out with my four pence half penny, and thought I would put my trust in Him who feeds the ravens, and get along as well as I could.—Finding that the toll of the large bridge which crosses the Connecticut river, was pretty high, I concluded to pass over the ferry ; and after waiting half an hour, for the men to cut the boat out of the ice they sat me over for three cents. I then had three whole cents

*They were professors of religion.

left to bear my expenses on the turnpike, to Burrilville, (R. I.) My money was soon expended ; and when I came to the second gate, I had no money to pay my toll, and I knew not what to do, being a stranger, and the woman who came out to take the toll, saying she must have the money. At last I asked her, if she would take my pocket handkerchief for the toll, (which was but five cents,) and let me pass on, as I was in great haste. After thinking some time, she concluded she would ; but seemed to be afraid that I had given her too much, as the handkerchief was new. I told her she was entirely welcome to it, and went on studying how I should get through the next. When I came in sight of the next gate, it gave me some disagreeable feelings, considering that I had no money to pay toll ; I viewed myself disqualified to pass. The following thought then arose in my mind : If it makes me feel so disagreeable to attempt to pass this gate without money, how will the poor sinner feel, when he comes to the gate of heaven, without the King's coin, or without the necessary qualification, the love of God in the soul ? When I came to the gate, a young man came out to take toll. I told him I had no money, and taking out my hymn book asked him if he would take that for the toll.— He said he would. I then gave it him, bid him good by and went on. Before I came to another gate I called at the house of a man who had sent several errands by me to Hartford, for which he generously gave me a dinner, horse-baiting and twenty-five cents in money. I was now wholefooted ; I had got money again to pay my toll. And I do not know but what I felt as thankful for it as Paul did when he came to Eppiforum. With this I went on to Pomfret, where I had previously appointed a meeting. But when I came to the place, I found that the people were not notified. I therefore spent the time in vis-

iting several families, where I enjoyed some refreshing seasons.

The next day I went to Burrilville ; and, by taking cross ways and shunning turnpikes, I made my money last me through. I found the brethren and friends collected for worship, at Mr Barns.' They were glad to see me again, bnt not gladder than I was to see them. I thought myself happy, that I could once more join in worship, with my brethren in Burrilville, where I could breathe in free air. This also was a time of rejoicing to many souls. The next evening, I attended meeting at a school-house in the north part of the town, where I had the privilege of speaking to a very crowded assembly.

The next day, which was Thursday, I spent in reading, writing, visiting, &c.

Friday, Jan. 1st, 1813, I spent in prayer and thanksgiving to God. I visited several families, and heard several young converts relate their experience. This was a solemn day to my soul. I praised God, for the innumerable favours and kindnesses shewn me the year past, and prayed that I might have more grace and wisdom, and serve him better for time to come. The same evening, I attended meeting at Augusty Steers.'

Saturday, I preached at Jeremiah Morry's. Several spake in the meeting for the first time. Some spake of their joys but others of their distress, and manifested their resolutions to seek and serve the Lord.

Sabbath day, Jan. 3d, I preached at a school-house, to an uncommonly crowded assembly. Many could not get in, nor even get to the windows so as to hear; and on that account went away. Many of the converts spake boldly of the goodness of God and most emphatically warned their relatives and companions, to flee from the wrath to come, and lay hold on eternal life. The same evening, we met at Esq Steer's.

The *house* was filled with people, and the *hearts of the saints*, with love to God and man. All around, seemed to unite in giving glory to God and the Lamb.— After I preached a short sermon, thirty-three persons spake in testimony of God, before the meeting closed.

Monday evening, we met at Capt. Henry Rhodes'. In this meeting, four young men told their experience, to the great satisfaction of all the people, and desired to be baptised. We accordingly met the next day, at Duty Salisbury's, for that purpose. At 12 o'clock, we repaired to the water, and baptised them; after which, we returned to the house, and had a precious season in worship. I spake from Acts. x. 34, 35, with more than common freedom of mind.

The next day, I preached at George Brown's, and thought I saw some signs of a reformation in that neighbourhood.

The next day, which was Thursday, I preached at Dexter Richardson's, in the edge of Uxbridge, where the young people met for their *thanksgiving ball*. I think it likely it was the first meeting of worship, that was ever held at this house. The landlord and his wife treated me kindly, and appeared very solemn; and I think it likely, that the meeting was attended with some good. In the evening, I attended a meeting at a school-house, in Burrilville. Before I got to the house, I was informed that a number of the baser sort, had collected in order to mob me, or drive me from the neighbourhood. I however went on; and when I came to the place, I found a large company collected. They informed me, that the same old man, who fired the gun at the door, while I was singing the hymn at his house, had been there about the time the people began to collect, and locked the door, and forbade any one to enter the house. He carried off the key, but some of the proprietors entered the window, opened the door and let in the people; and I found the house crowded. But there

seemed to be some confusion. I went in and began exercise; the multitude seemed to be calmed. Those who were opposers went off; and others heard with candour. I felt a good degree of liberty and solemnity while speaking. I told them I had often been in places where I had been highly threatened by the wicked; but had reason to thank God, that as yet they had never had power to lay their hands on me; and that I felt confident that God who sent me to preach Christ's gospel, was a wall of fire round about me.— After worship closed, the young converts and mourning sinners who had heard of the intended opposition, gathered up round me like bees round a hive, and seemed to be filled with gladness, to see that the devil was disappointed, and his emissaries put to shame. God have mercy on that neighborhood.

The day following I preached at Solomon Smith's* in the southeast part of the town; a number appeared to be much impressed with a sense of their sins; and I trust that there was some good seed sown at that meeting.

Saturday, at 11 o'clock, I attended a meeting with the Quakers, at their meeting house, (a couple of travelling friends, as they call them, from N. H. being present,) but they gave me no liberty nor time to speak in their meeting. Notwithstanding this, one of them came into a meeting where I preached, the summer before, in the town of Pittsfield, N. H. and took liberty to speak, and used and manifested a great deal of freedom; and I was heartily glad to see him. But whether his memory now failed him, or his discipline tied him, I cannot tell.

The same evening I attended a meeting at Father Gleason's, an aged man; and he and Father Ballard related their experience, to the satisfaction of the church, and desired to be baptised the next day.—

*A real friend of mine.

Accordingly, on the Sabbath, Jan. 10th, a large concourse of people collected at the water at 11 o'clock A. M. and the two dear old fathers went forward in baptism. We then repaired to Esq. Wood's hall, where we had a crowded, attentive, solemn, weeping, refreshing, heavenly meeting. In the evening, we met at Steer's, and a number found great satisfaction in their minds.

Tuesday evening, we met at brother Salisbury's.—A large number attended and it was truly a glorious time. Two or three came out and spake for the first time. A number more were struck under powerful conviction, who had before that time remained careless. Brother Salisbury and his wife related their experience and desired to be baptised. They were received.

Wednesday, I preached at the house of Daniel Smith, Esq. This, I suppose, was the first meeting that was ever holden at his house. The news spread that I was going to preach there. The people, especially those of the first rank, flocked to see what was to be done at Esq. Smith's! I enjoyed good freedom in speaking, and believe the meeting was very profitable. In the evening I returned to Augusta Steer's, where the brethren were collected for conference. We had a refreshing season in supplication and prayer: Union, harmony, and happiness, seemed to fill every soul.

Thursday, I preached at the northeast part of the town, and had a good time. In the evening I attended meeting at Mr Thayer's, and the next day at Mr Benson's, in Douglass.

Saturday evening, I attended a conference at brother Gleason's. Two young men appeared to be under deep conviction, and made mention of their determination to seek the Lord.

Sabbath day, Jan. 17th, I preached at a school house. But on account of the late snow storm, there

was but a small assembly. The blessing of God, however, attended our meeting, and several of the little assembly appeared to be under divine impressions. Capt. Rhodes was one of this number. He arose in the meeting, and most solemnly declared, that he was determined to forsake sin, and cleave to the Lord.—He spoke much to the purpose, and to the astonishment of many who heard him.

Tuesday, Jan. 19th, I preached at brother Salisbury's, and baptized him and his wife. This was a solemn and joyful scene. There was a path shovelled through the snow to the water, wide enough for the people to walk two and two; and a hole cut through the ice, for their burial with Christ in baptism. The multitude followed the candidates in procession to and from the water, singing the following words:

Am I soldier of the cross?

There's glory, glory in my soul,

It came from heaven above;

Which makes me praise my Lord, so bold,

And his dear children love.

It was a melting season through the day; and in the evening we had a refreshing season in prayer. The next night I preached at Burlingame's; and spent almost the whole night in preaching, praying, and in religious conversation with the family, several of whom were already professors. About two o'clock, A. M. the old gentleman came in, and said to me, "can you pray for an old backslider?" I told him I could, and kneeled down and began to pray. His children immediately began to pray for their father. Two, however, who had not professed religion, (a daughter and a daughter-in-law,) both cried for mercy for themselves, till they obtained it, and then spent the rest of the night in praising God, for what he had done for their souls.

The next day, I went on to Mendon, Massachu-

setts, to what they called the Great River, and preached to a very large and solemn assembly, in a school-house; and had reason to hope, from what I could discover, that a number were struck under conviction. In the evening of same day, I preached in the town of Uxbridge, at Mr Cook's, where there was a large assembly, mostly young people. But they acted as if they were brought up in the woods, and never attended meeting before. I had hard work to keep them still in some of the rooms, till I had done speaking; and as soon as I had dismissed the meeting, it seemed more like a bedlam, than a house of worship. I am sorry to say, that a large number of these young people, were Quakers; having been strenuously taught, as I fear, that there is no denomination so right as their own: and consequently, they look down upon all others; and thus took liberty in this meeting, to disturb and oppose, and speak against the work, &c. However, I do not mention this out of any hardness to them, or their denomination; but as a caution. For I do not suppose, that the parents of any civil or religious denomination, would knowingly allow, or justify their children, in disturbing others in their public worship.

The next day, I visited a number of families, in the east part of Burrilville, and in the evening, preached at Esq. Arnold's, in the north part of the town. Next morning, I called at a house in the same neighborhood; and found a man and his wife under conviction. After conversing a while, I kneeled down and prayed; and when I ended, they both prayed very fervently. The woman appeared to find a good degree of peace. Saturday night, I attended a conference at Augusta Steer's, and heard the experience of three. Two of them were received by the church; and on the next day, which was the Sabbath, Jan. 24, they were baptised. The meeting was holden that day at Esquire

Wood's hall; and in the evening, at Captain William Rhodes'.

Monday, I spent in writing, reading, visiting, &c.

Tuesday I went to Providence, and attended a meeting in the evening; and on Wednesday, returned to Burrilville.

Thursday I went to Uxbridge, and preached at Mr Keiths, in the south east part of the town. Many of the people looked at me very earnestly, and some of them wept, while they heard of the sufferings of Christ, and of the way of life and salvation. After meeting, I returned to Burrilville; and in the evening, attended meeting at Jeremiah Morry's. Ten persons in the meeting told their experience, at the close of which I kneeled down and prayed: and a number of young people, who had attended the afternoon meeting, and had followed me from Uxbridge, also kneeled down, and cried for mercy.

Friday and Saturday, I was quite unwell. I was much exercised with pain. I was also much dejected in mind; the cause of which I was not able to tell, unless the reformation was about stopping. Fearing that was the case, I prayed and said, "O Lord, lay to thy helping hand, and cause the kingdom of darkness to tremble, and the powers of hell to give way. Ride forth with thy bow and thy crown, from conquering and to conquer, till Anti-christ's kingdom shall be laid in utter ruin; the kingdom of Jesus Christ, be established throughout all nations and denominations, and stand forever and ever."

Sabbath, Jan. 31st, I preached in a schoolhouse, in what is called the city; and found that my prayer was in some measure answered. The reformation had not stopped; but there was great signs of its spreading. We had a good season through the day, and also in the evening, at Esq. Steer's.

Monday, Feb. 1st, I visited several families, and found a number earnestly seeking the Lord. In the

evening, I returned to Capt. Henry Rhodes', found a number collected ; and among the rest, a number of their relatives from Scituate ; who, when they heard the captain and his wife pray, two of them fell before the Lord, and cried to him to have mercy on their souls.

The next day, I preached in a schoolhouse in the north part of Gloucester ; a goodly number attended, and paid great attention to the word. After meeting I returned to Burrilville, and stayed that night at father Ballard's. Three young men, who had heard me in the afternoon, at Gloucester, followed me over, and appeared to be truly sensible of their lost condition. After conversing with them awhile, I prayed with them, and two of them prayed for themselves. The next day, I visited several families, and found one soul rejoicing in the Lord, with whom I had no acquaintance before. In the evening, I attended meeting at brother Salisbury's. Two young men spake in the meeting, for the first time ; and several others kneeled down and prayed, who had never attempted such a thing before.

Thursday, I visited every house on the road for three miles ; and in the evening, attended a meeting in the north part of the town, and had a good time.

Friday, I continued my visits, till I had gone thro' the town, and had gotten into the state of Massachusetts. I called at a man's house, who had heard me a few weeks before, and was struck under conviction. He and his wife, and eldest daughter, all appeared to be under concern for themselves. I talked with, and prayed for them, and the man prayed for himself. He was forty-four years old, and said he had never prayed publicly before. His prayer took a solemn effect on his family, and I hope it will be lasting.

Saturday I returned to Burrilville, visited several families, in which I found much consolation. In the evening, I attended a conference, and heard three

relate what the Lord had done for their souls, to the great satisfaction of all the brethren present. A number of others manifested a good resolution to seek the Lord. Those brethren who had been before baptized, were much engaged, spake of their joys, and invited all to come to Christ.

The next morning, I went to Capt. Rhodes', where I received three letters from my friends; one of which gave information of the health of my mother.—It was matter of joy to me, to hear that she was in a better state of health than when I left home.

Feb. 7th, it being Sabbath, I repaired to the water, where I found a large concourse of people assembled. I descended into the water, and baptized three. This was a solemn time. We then went to Esq. Woods', in order to meet in his hall; but the congregation was so large, that they could not assemble in the hall, but filled all the rooms, and stood before the door, and in the sleighs, shed, black-smith's shop, &c. It was supposed there were about 500 people. I therefore shoved up a window, in the middle of the house, and stood by that, and spake to the people, who heard me with candour, and were much affected by the word. After meeting, I went to the south-east part of Gloucester, and preached to about 200 people. This was in a neighbourhood, where brother Bowls had been preaching, a few weeks before; and a number of souls had been brought to the enjoyment of religion, through his instrumentality. I found that there was a great appearance of a glorious revival in that part of the town. I stayed that night at Judge Steer's; and the next morning returned to Burrilville, where I preached the funeral sermon of a woman, about ninety three or four years old. Many people collected on the occasion, and the scene was solemn.

Tuesday, Feb. 9th, I went to Providence; and being previously sent for, I called to see a sick man, on the road; found him near the grave. He had

also been near to despair ; but now seemed measurably composed. In the evening, I attended meeting in Providence, and had a comfortable time.

Wednesday morning, when I arose, I was much exercised with pain in my side, stomach and lungs, and felt much distressed for several hours. But when I recollected my appointment at Gloucester, I mustered up what resolution I could and sat off. I arrived at the place a few minutes past one o'clock in the afternoon. I was so much exhausted, that I was scarcely able to sit up. But seeing the multitude, I arose and stood upon my feet ; and as soon as I had opened my mouth, I felt my strength measurably renewed. The Spirit helped my infirmities, and I was enabled to speak near an hour and an half. The people paid good attention, and many of them sat in tears through the meeting. Meeting being ended, I got into my sleigh, and rode to Burrilville. The next day, the church met for business ; and after much conversation on various subjects, respecting the edifying of the body of Christ, found an unanimous agreement among the brethren, and love and harmony prevailing and increasing ; and that the Lord was daily adding to the church. We then chose Andrew Ballard, and Duty Salisbury, to the office of deacons ; and finding it to be a very profitable time, we gave thanks to God, prayed and parted.

Friday, Feb. 12, I still remained very unwell, and scarcely able to sit up. But having a good many appointments, I was obliged to keep going. I went that day to the east part of the town, and attended a meeting at Jeremiah Moory's, which I had previously appointed for fasting and prayer. A considerable number attended, and the people of God were solemnly engaged ; sinners were awakened to see their lost condition ; and much concern appeared on the minds of a number.

Saturday, I was called to attend the funeral of an

aged woman, by the name of King ; I was not able to speak much, but it was a very solemn time. The old gentleman, her husband, experienced religion in the days of his youth ; but said he had lived in a back-slidden state, *forty years* ! but within a few days, the Lord had revived his work, in his soul.

In the evening, we met at Augusty Steer's, for conference ; and had a blessed meeting. A young married couple, related their experience, to great satisfaction.

Sabbath, Feb. 15, I was no better in health, but rather grew worse. My head was much out of order, and my lungs, as was supposed, much affected ; my spirits much sunk ; and in short, my whole body seemed to be a seat of disease. In this situation, I said, O how can I perform what lays before me to day ? What arm can support me, but that of Jehovah, and enable me to perform the duties of this day ? O Lord, support this feeble frame, strengthen me to do thy will, and my duty, as a faithful servant of Jesus Christ. I then repaired to the water, where a multitude were collected ; and after baptising two, we went to Esq. Wood's, and attended to worship.—There were many present, and the countenances and tears of sinners, bespoke the sorrows of their hearts, and their desire for true religion. The Lord enabled me to preach a sermon, and a number of weighty exhortations were delivered by others. After which, we attended to the ordinance of the Lord's Supper ; in the partaking of which, the brethren appeared to be much refreshed. In the evening, a number met at Esq. Steer's ; but I was not able to sit up. I had a very restless night, and the next day I grew worse, and was obliged to keep my room, being much exercised with pain.

Monday evening, I still felt my outward man decaying ; but, blessed be God, that through his abounding grace, I felt the inward man renewed, and grow-

ing stronger. I beheld, through the glass of faith, the celestial city, and said,

By faith I see the land,
The port of endless bliss;
My soul, thy sails expand,
And fly to Jesus' breast:
O! may I reach the heavenly shore,
Where winds and waves, distress no more.

Tuesday, Feb. 16th, I still remained unwell and full of pain: but I had an appointment at Richard Burlingham's, in Gloucester, and a man had come to carry me on. I thought I would lean on Him who alone was *strength*, to support and enable me to fulfil my appointment. When I arrived at the place, I found many people gathered, and Br Bowls was speaking to them. When he ended, I arose and spake about one hour, with more than usual freedom, and felt a good degree of bodily strength, till I had done speaking. The Spirit still helped my infirmities, in time of exercise; but as soon as the exercise was over, I was obliged to take my bed. The next morning, after praying with the family, I left them in tears, with a strong belief that the Lord would revive his work in the place, and went to the northeast part of Gloucester, where I attended a meeting at a school-house, with Br. Bowls. I baptized two (a middle aged man and his wife) and then returned to the school-house: but was so unwell, that I was not able to speak, only a few minutes. However, what little was said, seemed to be blessed, and directed by the Master of assemblies, to the hearts of sinners. As I was about to leave the house, a number cried out for mercy. One young man, who had been much opposed to religion, was struck with such a sense of his state, that he cried mightily, and said he felt the pains of hell, and its flames flashing over him; and that in a few moments, he expected to plunge into that dis-

mal gulph, never to rise again. This alarmed his sinful companions in every part of the house. Many of them prayed and wept, and mourned, and went away crying. Others stayed and mourned in the house, till some time in the evening. I was so much exhausted, I was obliged to retire.

Thursday, Feb. 18th, I attended meeting at father Gleason's. Soon after meeting began, Esq. Green, from Gloucester, came to me, and requested me to go to his neighbourhood, to preach a funeral sermon the next day. I made some excuses on account of my ill health: but he said the family depended on my preaching a sermon, and that he had engaged to see me there. Finding him so urgent, I agreed to go.—He then left me, and went his way.

Accordingly, Friday, Feb. 19th, I went to attend the funeral; and when I came to the house of mourning, I found a very large concourse of people, in and about it. It is likely that curiosity led many to attend, as the man who was to be buried, was what is called a Freemason, and previous to his death, had requested to be buried in the masonic form. This put me upon some trial, as it was something new to me; for I had never before attended a funeral conducted in that order. The people assembled in the first, second, and third stories. The corpse was in the second, in the front of the house, near where I stood. I lifted up a window, that the people out of doors might hear. When I had named my text, I proposed nine things, as topics of discussion, in reference, as I told them, to the nine steps in masonry.—I enjoyed good freedom in attending to those propositions, many in the assembly were solemnly affected, and shed many tears, while they heard the word.—And notwithstanding I was in such a low state of health, the Lord enabled me to speak over an hour. When I had closed the sermon, I first addressed the mourning widow, then the fatherless, weeping chil-

dren ; then the other near kindred, each in their order. And lastly, the Freemasons. I told them, as I was not a Mason myself, it could not be expected that I was a suitable person in every respect, to address them on the solemn occasion. Nevertheless, as I felt a message from the Lord, I should trust in him to direct my mind ; believing that he would enable me to give them their portion in due season. I then spake to them, something in the following manner :—notwithstanding your high claim to a secret, which, for ages, has been kept, or withheld from the world ; which you say, was first communicated by God himself, to Enoch, in a vision, in which he beheld a triangular plate of gold, most brilliantly enlightened, upon which were some characters, which he received a strict injunction never to pronounce : and in commemoration of which wonderful vision, they say he built a temple under ground, and dedicated it to the Lord ;—that he also built in it nine arches, one below another ; and in the ninth, or lowermost arch, fixed a triangular plate of gold, in imitation of that shown to him in the vision, and upon which he engraved the same ineffable characters, which God had shown him ; that he did this, to preserve those sacred characters, from the universal destruction then impending, the flood ; and that the Lord, when he spake to Moses on the mount gave him the true pronunciation of his sacred name, which he told him should be found, by some of his descendants, engraven on a plate of gold, alluding to the one that Enoch had connected in the ninth arch of his temple : and that accordingly, when Solomon, the wisest of Princes, built the temple in Jerusalem, it so happened, that the stone, which lay over the mouth of the uppermost arch, was removed, and that three of Solomon's grand master architects, descended, and made a discovery of the plate of gold ; and immediately conveyed the sacred treasure to King Solomon and the King of Tyre, who was then with

them they being the only two on earth, who understood the sacred characters, and could pronounce the SACRED NAME : that thus they communicated those sacred characters, of their knowledge of his NAME, to each other, and that so it has been handed down from generation to generation, to the present day ; and that this is the *secret*, which you say, is preserved in the hearts of sincere Masons—O, my respected friends ! if these things are so, and Masonry, in its origin, was so sacred, and its professors the wisest and best of men ; I would to God, that *professors of Masonry*, in these modern days, were more engaged to imitate the pious examples of their ancestors : that like Enoch, you might “walk with God” ; and like Moses “choose rather to suffer affliction with his people, than to enjoy the pleasures of sin for a season ;” and like Solomon, choose that wisdom which is from above ; which is first peaceable, then pure, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. May I not be permitted to ask you, what advantage you expect to derive, from your superior knowledge in these theoretical matters, in the solemn hour of death, and at the great day of assize ?—Let me remind you, that you will stand in need of something more substantial, permanent and lasting, Yea, you will stand in need of a more extensive knowledge of eternal things, than that which you can gain of *creatures*. Having this information, you might then say, as Paul did on another occasion, (though not exactly using his words) “the knowledge which I have received, I received it not of *man* ; neither was I taught it by man, but by the revelation of JESUS CHRIST.” O let it be remembered, that the sacred volume informs us, that at his blessed NAME, every knee shall bow, and every tongue confess, &c. O the excellency of the *knowledge of Christ*. How far doth he excel *Enoch*, in glory—*Moses*, in meekness ;

—and *Solomon*, in wisdom ? For in *HIM*, are hid all the treasures of wisdom and knowledge. “For it hath pleased the Father, that in him should all fulness dwell.” And he invites you to learn of him, who is meek and lowly in heart, and promises that you shall find rest to your souls. If you are ever so happy as to have a real view of Christ, you will not wonder that the ancient spouse said, *He is the chiefest among ten thousand, and altogether lovely.* Let me also remind you of what he hath said by his servant John, *Rev. ii. 17 : To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*—Here is an heavenly secret, which has been hid from the wise and prudent, in all ages of the world, and revealed to the babes of the kingdom of God : and none know it, saving them that receive it. For the world by its wisdom, has never found out God.

Again, when I turn my eyes to the company of saints I behold a blessed *mark* fixed on them, a signal by which they may know each other. *Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name.*” *Rev. iii 12.* This will be a sufficient mark, to distinguish this happy company from all others.—As I was closing the address, casting my eyes on the coffin, which sat before me on a table, and seeing an open bible, a square and compasses, a sword and a bat, all lying on the lid of the coffin, I dropped my hand on the bible, and said, “and finally, may you take the word of God, for the man of your counsel, and [touching the square] *square your lives by the same : [touching the compasses]*—then you will be enabled *rightly to divide your time ;*

[touching the *sword*]—and having the *sword of the Spirit*, you will be enabled to cut your way through the opposition of this vain world ; [touching the *hat*]—and finally arrive in glory, where you will wear a crown, that will far exceed all the crowns that earthly monarchs wear. May it be your happy portion, for the Redeemer's sake. Amen." Thus the meeting closed, and the corpse was borne by Masons, to the grave. After they had let down the coffin, each one dropped his laurel on the head of it, as they marched in procession round the grave. After they had pronounced their usual ceremonies, the last act of benevolence was bestowed upon the dead. The dust was thrown in upon the coffin ; while a weeping widow, and a number of mourning children, stood around in tears, to see a once beloved companion, and indulgent parent, committed to the dust. Thus the whole scene closed. This is the house appointed for all the living. Here ends all the greatness, grandeur, riches, honors and pleasures, of the world.

Being over persuaded, by Esq. Green, who lived in the same neighbourhood, I appointed to preach at his house the next Thursday ; I then returned to Burrilville, and put up with Deacon Salisbury. I felt much fatigued, and more than common distress on my stomach and lungs. And being advised by a number of brethren, I applied to a Physician, who gave me an emetic, which reduced my strength almost to nothing. I had a very restless night, and the next day, was confined to the house. I got but little rest through the day and next evening.

Sabbath, Feb. 21, I felt an heavenly peace in my soul, but found the disorder increasing on my body. Nevertheless, the brethren were anxious to have me attend the meeting, and I gave them leave to carry me to it. They wrapped me up in two or three coverlets, sat me in a sleigh, and carried me to Esq. Wood's. I had to take the bed as soon as I got

there. But after lying about an hour, I felt a little revived, went into the hall, and preached a short sermon. A goodly number witnessed for the Lord, and it was a good and solemn time. After meeting, I retired to Esq. Steer's, where the evening meeting was appointed, but was unable to sit up. I told the brethren, that they must either give me up, and let me retire where I might rest and recover my health a little, or else they must soon bury me. The converts carried on the meeting without me, that evening, and had a good season.

Monday, I felt no better in health, yet enjoyed a sweet composure of mind.

Tuesday, Feb. 23d, I was still feeble in body, but strong in the Lord. And having a general conference appointed that day, I prayed for strength of body, that I might be enabled to attend it. Accordingly, at 12 o'clock, we assembled and had much consolation. Six converts told their experience, and desired to be baptised. After meeting, I went to Deacon Salisbury's. In the evening, the brethren and friends collected at the same house, and spent about the whole evening in vocal prayer. I counted twenty-nine persons, who offered up prayers to God that evening, in the course of the meeting.

Wednesday, Feb. 24th, I seemed scarcely able to sit up. My lungs were so affected, and my stomach so sore with coughing, that it even hurt me to draw my breath. But, viewing the fields white, and ready to harvest, and the Macedonian cries, in those regions, so many, I concluded to go as long as life remained. I started in the forepart of the day, and went on to Richard Burlingham's, in Gloucester, where I had a meeting appointed at one o'clock, P. M. I spoke some rising of an hour, and was then obliged to take my bed. Mr Burlingham and his wife, and some of his children, seemed to be very much concerned

about their souls : their principal and individual enquiry was, "*What shall I do to be saved.*"

Thursday, Feb. 25th, I preached at Esquire Green's. The house was much crowded, and I was under the necessity of speaking louder than usual, in order that the people might hear in the different apartments. The Lord strengthened me far beyond my expectations, and as a dying man, I spake to dying creatures. Many of the dear youth wept and mourned, and I humbly trust, that day will not be soon forgotten. When I closed the meeting, I felt as though I had come about to the close of life. I retired to my chamber, and lay down where I continued till the next day. The people of the house were not professors of religion ; yet they took great care of me, and nursed me with the utmost attention. I hope God will reward them for their kindness.

Friday morning, Feb. 26, I felt thankful to see the light of another day, and prayed to God, to strengthen me to leave my bed. And by divine grace, though under a press of infirmities, I attended to my appointment at one o'clock ; preached a short sermon, and baptized two. After meeting, I returned to Burrilville. And on Saturday evening, attended a meeting at Capt Henry Rhodes', where several persons related their experience, and desired baptism.

Sabbath Feb. 28th, I remained very weak and unwell. But seeing the multitude collecting to hear the word, I repaired to the meeting house, which I found much crowded with people, and preached my farewell sermon, to a listening, weeping, and solemn assembly. I do not know that ever I witnessed a more solemn day. I felt a great part of the day, as though my heart must break at the thoughts of being parted from such a loving company of brethren. At the close of the solemnities, I baptized seven persons. In the evening, we met at Dea. Salisbury's and had a peaceful waiting before the Lord. At this meeting,

several who had been formerly opposed to the reformation, manifested their determination to seek and serve the Lord the residue of their days. Several others, who had been converted, told their experience, and desired to be baptized before my departure.

Monday March 1st, in the forenoon, I visited Judge Smith, a man of talents and respectability, and much esteemed as a citizen, but had neglected the **ONE THING NEEDFUL**, and now felt the importance of having his peace made with God. The Judge then went with me to brother Rhodes', where a meeting was appointed for baptism. After several had spoken, we repaired to the water, and I baptized six. I was strengthened to perform the administration, beyond my own expectation, and even as I thought, to a miracle. However these measures of strength were given me only for present purposes, namely, to perform the special duties required of me, in the time of weakness. At this season, I recollected the following words :—

He has engag'd by firm decree,
That as thy day, thy strength shall be.*

Capt. William and Capt. Henry Rhodes, were two of the above number, who took up their cross and followed Christ into the baptismal water that day.— Their example struck many, and seemed to add much to the solemnity of the scene. I had now baptized *forty-two* persons in the town of Burrilville, and there were many others who had experienced religion in the course of this short work; and the reformation still spread.

Monday evening, a young man came after me to go to Gloucester. I enquired the cause of his coming for me. He answered and said, that a Mr Smith, and his wife, had sent out into the neighborhood after

*Alluding to the *obedient* christian.

him to come into their house; and that when he came in, he observed that Mrs Smith lay on the bed in great distress; and that Mr Smith, sat by the bedside, weeping; that the neighbors were much alarmed, and advised Mr Smith to send for the doctor. But she replied, "*I am going to hell! I am going to hell!—Send to Burrilville, for Elder Colby to come and pray for me!*" I told the young man that I should be glad to grant her request; not that I expected to save her from going to hell; but, possibly, I might be instrumental of showing her a road which leads from it.—But as I was about leaving that region, and was unwell, I did not think it any way comfortable with my duty, to go. However, brother Henry Rhodes went with the young man, and was joyfully received by the family. I have understood since that the woman experienced a pardon that evening. This being the last evening that I expected to tarry in the place, a number of young people, (chiefly converts,) met at the house where I stayed. The evening was spent in prayer; and after many of them had prayed for me I attempted to pray vocally for myself. A certain young woman present, who had not experienced religion, broke in upon me, and began to pray that God would have mercy upon her soul; and I believe she obtained a degree of peace, before she got off her knees.

Finding my health very much reduced, and feeling unfit to preach, I concluded to leave Rhode Island for a season, and retire to my father's in Vermont.

Tuesday morning, March 2d, I left Burrilville, and went to Providence. I attended a meeting in the evening, and spake a few minutes. I tarried in the place till Friday morning when I took the stage, and went to Boston, where I tarried till after the Sabbath; but did not attend meeting in that place.

Monday, March 8th, I took the stage and went to Salem, and attended a meeting in the evening, where Elder Rand then preached.

Tuesday, March 9th, I left Salem, and went to Portsmouth; I tarried there two days, and attended several meetings; but said but little.

Friday, March 12th, I left Portsmouth, and went to Pittsfield, at which place the spotted fever was then raging. Above an hundred of the inhabitants had been sick, and many of them died of the disorder. I tarried in the town till the next Wednesday, attended one funeral, and several other meetings, and had good seasons. Sinners were much alarmed at the judgments of God and some obtained mercy.

Wednesday, March 17th, I left Pittsfield, and went to Meredith: I tarried that night at Col. Smith's. I had much consolation in this visit, for the Col. and his wife, are both humble followers of Christ.

Thursday, I went to Centre Harbor; and Friday, to Sandwich, the place, as I have said before, of my nativity. About the moment that I arrived at the meeting-house village, news came that a young woman was dying of the spotted fever, and I was requested to go in and see her. I ran in, and found she was dying sure enough. Being requested by her mother, I prayed with her. She died in a few minutes. She was taken sick on that morning and died at the setting of the sun, the same day.

Saturday, I attended the funeral of sister Marston, in Tamworth: she was a pious woman, lived in the truth, and died in the Lord. Elder Joseph Quimby preached her funeral sermon. At the close of the solemnity, I sung the following lines:—

How bless'd is our sister, bereft
Of all that could burden her mind;
How easy the soul that has left
This wearisome body behind, &c.

Sabbath day, March 21st, I preached the funeral sermon of the young woman above mentioned: it was a solemn time, especially among her connexions.—

After meeting closed, I visited several families, where the disorder was spreading. I then left Sandwich, and went to Centre Harbor.

Monday, hearing that the spotted fever was prevailing in Billymead, and that some of my father's family were sick, I immediately started for home. I stayed that night at Haverhill corner; and on Wednesday, the 24th of March, I reached my father's house: And to my unspeakable joy, found my friends all alive, although some of them had been very sick. Time would fail me, to mention all the particulars of the sickness and deaths, which happened in this place. In the course of the sickness, there were about ten, who died of the disorder in a short time: two of them were mothers in Israel. One was a young man, who had never professed religion, till about four days before his death. And then, notwithstanding the weakness of his body, he devoted his whole time to conversation with his neighbors, and warning them to flee from the wrath to come. He talked most solemnly and affectingly to one of his cousins, just before his departure: his cousin having been a professor, and having backslidden. To him, he said, "you once professed religion and have been baptised, and I remember you warned me to flee from the wrath to come; and told me the necessity of being born again; and what a glorious thing it was to have religion.— And now, glory to God, I have found religion, and found it to be far better than you described it. And now, said he, will you turn again to the Lord, that you may get and enjoy religion again, and meet me in heaven?" Being answered in the affirmative, he turned his eyes towards the spectators, and called upon them to bear witness to what his cousin had said; for, continued he, he has once professed religion, and has wickedly departed from the Lord, and I am afraid he will not be true now. I want you to remind him of his promise, when I am dead," &c. &c. Such is the

narrative of this alarming sickness, which was very distressing indeed.

Sabbath, March 28th, I preached at Billymead, and it was a solemn and glorious day.

Thursday, April 1st, I attended a funeral in Barton. The deceased was a young married woman, only nineteen years of age; an amiable person, the delight of her husband, and an humble follower of Jesus. Her death was much lamented by all her friends and acquaintance, and the lamentations of her mourning husband were indescribable.

Friday, April 2d, I returned and attended a funeral in Burk. An unusual gloom rested on my mind; after the close of the solemn exercise, the cause of which I was not able to understand.

Tuesday, April 6th, I was sent for to attend another funeral in Burk; but was so unwell, that I did not reach the place. The day following I was sent for again, to attend another funeral in the same town.— My health being a little better, I went and attended it. This funeral was also that of a blooming youth, and sister to the young married woman mentioned above. This was a very solemn day. My heart was much affected, at seeing the young people, on every hand, falling victims to voracious death. Saturday following, I preached on Danville Green: and also on the Sabbath; but nothing special took place.

Monday, April 12th, I returned to Billymead, and spent the rest of the week in visiting the sick, &c.

Sabbath, April 18th, I preached at Billymead, and we had a refreshing season. I spent the residue of the week, in visiting from house to house.

Sabbath, April 25th, I preached at Burk. In the afternoon, I directed my discourse to the surviving friends of Ruth Graves, late of that town, deceased.

Monday, Tuesday and Wednesday, I was at Billymead.

Thursday, I returned to Burk. And,

LIFE OF JOHN COLBY.

Friday, April 30th, I attended meeting at Brother Daniel Colby's. It was a good time among the children of God: a time of refreshing from the presence of the Lord.

Saturday, May 1st, I attended Church meeting in Sutton.* Two persons related their experience, and desired to be baptised. Accordingly,

Sabbath day, May 2d, I preached in the same place, and baptized them. The congregation was large and attentive; and at the close of the meeting, Elder Chapel, and myself, brake bread to the brethren.— This was a glorious day. Sinners mourned and trembled, saints rejoiced, and lukewarm professors began to bestir themselves.

Monday, May 3d, in the afternoon, I attended a meeting of worship, and had a refreshing season.— Several young people were convicted, and told us that they were determined to seek and serve the Lord.

Tuesday, I preached at Wheelock, to a great assembly. The people appeared to be much affected, and there was a sound of abundance of rain: we experienced some heavenly drops in this meeting. The shock appeared to be very general, and affected the people of all classes. I think there were about forty persons, who spake in the meeting; some of whom exhorted; some prayed; and others came forward, and desired to be prayed for. From thence I went to Burk, and attended a prayer meeting in the evening. On the next day, I visited a number of my friends, and endeavoured to set my business in order, to set off for Rhode Island. In the evening, the brethren and friends collected in, and filled the house; and we spent the evening in singing, praying, exhorting, &c.

Thursday, May 6th, I had to FORSAKE ALL again. I had to forsake father, mother, brothers and sisters; and in a certain sense, my own life also for the sake

*Here observe the name of BILLYMEAD is changed to SUTTON.

of Christ and the gospel. I went that day as far as Haverhill, N. H. From thence I proceeded to Portsmouth; from thence to Haverhill, Mass; from Haverhill to Boston; from Boston to Providence; and from Providence to Burrilville. I attended several meetings by the way, and had refreshing times.

I arrived at Burrilville, Saturday, May 15. And on Sabbath, May 16th, agreeable to previous appointment, I preached at the meeting house in that town. I here met a large concourse of people collected from various parts; a large number of whom, were filled with the love of Christ. I felt thankful to see my loving brethren, and that God had so far restored my health. The opposers of religion had said, in the time of reformation; that as soon as Colby was gone, the converts would all be back into the world again. But here we proved their predictions to be false. For when I returned, I found that not one of them had gone back; but every one appeared to be striving for conquest, and to be more engaged than they were when I left them. In the evening, I attended meeting at Deacon Salisbury's, and we had a powerful time. Several were struck under conviction.

Monday, I visited several families, and in the evening, preached a sermon. After which, a number spake of the goodness of God, and one related her experience.

Tuesday, I returned to Burrilville, and made several visits on the way, in which I enjoyed sweet consolation. The same evening, I tarried with Judge Smith, who still remained under severe trials, and considered himself almost given up to the buffetings of satan. But he prayed with his family, and he appeared solemn, sincere, and affecting. His wife and son also prayed with him: and I found it to be a comfortable season to my soul.

Wednesday, I attended a conference, in which the brethren and sisters spoke with great freedom, and a

number told their experience, and desired to be baptized.

Thursday I went to Coventry, and attended a meeting with Elder Farnum. We had a good refreshing time; many were affected under the word, and desired to be prayed for. At the close, we repaired to the water, and Elder Farnum baptized six, whom, he said increased the number of baptized persons, to some rising of an hundred and twenty, to whom he had administered the ordinance, within about six months.

The next day, I returned to Gloucester, and attended a meeting in the evening; and on Saturday, returned to Burrilville.

Sabbath, May 23d, I preached in the meeting-house, to the largest assembly I had ever seen together in that country. In the intermission, we repaired to the water, where I baptized Judge Smith's son, and eight others, chiefly youth, and some of the first characters in the place. It was quite affecting, to see the Judge lead his son to and from the water. After baptism, we returned to the meeting-house, where I preached another sermon, and many of the brethren spake boldly as witnesses of the truth. The galleries were crowded with young people, and they had many solemn warnings that day, from their companions. In the evening, we met at Esq. Steer's, where we had a glorious time.

Monday, May 24th, I preached the funeral sermon of a little child, a little daughter of brother Smith Britton. The dispensation seemed very afflictive, it being their only child; and was especially so, to the tender mother, who had her affections probably too much placed on the child. But the Lord giveth, and the Lord taketh away; and it is for our happiness to be resigned to his will.

Tuesday, May 25, I visited several families; and in the evening, preached at Deacon Salisbury's. In this

meeting, two middle aged men, heads of families, told the people that they were determined to seek and serve the Lord, which was a matter of great joy to their children, who had religion before.

Wednesday, May 26th, I was called to Gloucester to attend the funeral of a woman who died very suddenly, and left a number of little children, to the care of an afflicted husband. This was truly a mournful scene, and I think that day will never be forgotten by some. In the evening, I preached in the east part of Burrilville. This was a refreshing time to saints, and a time of mourning for sinners.

Thursday, May 27, I went again to Gloucester, to attend a meeting; but the rain prevented the people from attending.

Friday I went to Providence, preached in the evening, and had a solemn time.

Saturday, I preached at Smithfield Academy, which appeared to have some good effect. In the evening, I preached at Gloucester, and two persons offered themselves for baptism.

Next morning, being Sabbath, the people gathered from every quarter, and I enjoyed great freedom in preaching the word to them. In the intermission, I baptized two persons; and in the afternoon, the assembly being too large to convene in any house in the neighborhood, I preached in a field under the shade of the spreading branches of a tree: it was a glorious day. I then returned to Burrilville, and in the evening preached at Dea. Salisbury's, and found that the work of the Lord was gloriously spreading in that neighborhood.

Monday, May 31st, I was somewhat unwell; yet in the afternoon, I preached at Mr Aldrige's in the south part of Douglass. By forgetting to take my *watch*, I was half an hour later than my appointment. From this circumstance, I was led to consider the importance of every one's having a *watch* and *watching*. I

therefore took it as the foundation of my discourse, "*What I say unto you, I say unto all, WATCH.*" I told the people, that I awfully feared if they did not *watch*, the day of salvation would pass away before they were aware; and that they would miss of heaven, if they should forget their *watch*. I enjoyed good liberty in speaking, and God set home the word with power, to the hearts of the people.

Tuesday June 1st, I attended a meeting of conference, at Esq Steer's, where seven told their experience, and were received by the Church, as candidates for baptism.

Wednesday, I attended a meeting in Gloucester, for the same purpose; and heard a number more relate their experience.

Thursday in the afternoon, I preached in Scituate, to a great assembly; and at the close, baptized a woman who was in a decline, and desired to follow her Lord and Master in the ordinance of baptism, before she left the world. The administration was solemn and truly affecting to every spectator. After meeting I returned to Burrilville. And, on Friday June 4th, at half past 12, I went to the water and baptized *ten*. A great company of people attended. This exercise being ended, I went three miles, to attend the funeral of a young man. I found the house of mourning filled and surrounded with people; and I had a solemn time, while speaking on the mournful occasion. After the close of this scene, I returned to the meeting-house; and at 4 o'clock P. M. preached another sermon. After this, I broke bread to a large company of happy converts, who, with holy solemnity, and ecstatic joy, surrounded their Father's table, to commemorate the death and sufferings of Christ. The most beautiful order was observed, through all the duties of the day; and I think there were but a very few of the vast multitude, that returned to their homes, careless about their souls' salvation.

Saturday, June 5th, at 12 o'clock, I attended a meeting at Judge Smith's; and was much disappointed, at seeing so many people collected, at so early an hour; especially in such a busy time. The house was filled, and pretty much surrounded with people. I preached a short sermon. After which, a number related their experience, and desired to follow Christ in baptism. We then repaired to the water, walking in procession, and singing as we walked, through a beautiful field, near half a mile, when we came to the delightful stream, which seemed, as if the God of nature had prepared on purpose, for the administration of the ordinance. The Judge, not feeling his own duty so clear as he wished, took his dear wife by the hand, and led her down the bank to me, and gave her up, saying "*the Lord go with you.*" I then buried her with Christ in baptism; and when she arose out of the water, she lifted up her eyes toward heaven. and praised the Lord with all her heart, for what he had done for her soul. Six others were baptized at the same time. The church of Christ in Burrilville, now consisted of seventy-five baptized members, who appeared to be perfectly united in love; and the prospect of an increase was still glorious.

Sabbath, June 6th, I gave the parting hand to my dear brethren in that place, and went to Coventry, where I had previously been sent for, to assist in an ordination. It was judged that there were about 3000 persons present at this meeting. In the forenoon, the people collected in and about the meeting house.— And in the afternoon, one meeting was hold.n in the meeting house, and another in an orchard, about an hundred rods distant. I preached in the meeting house, and had good liberty; a number cried for mercy. Elder Farnum then broke bread to a large number of brethren; after which, both congregations met on the common, and the ordination was performed.

Monday, I went to Providence; and in the evening

took the mail stage and went on to Boston. Tuesday, I went to Salem; and on Wednesday to Portsmouth. On Thursday, I preached in Kittery, which was the first time that I had ever preached in that place. It was a good meeting. A number of backsliders confessed their heart wanderings; sinners cried for mercy, and the Lord answered their prayer.

After meeting I crossed back to Portsmouth and attended a meeting in the evening.

Friday, I left Portsmouth; and on Saturday, arrived at New-Durham, it being the time of our yearly meeting in that town. The meeting continued three days; many people attended, and I trust that good was done in the name of the holy child Jesus.

Tuesday, I travelled as far as Sandwich; and on Wednesday, I preached at brother Ambrose's—the next day, at Deacon Rice's.

Friday, I preached at Eaton, where I was unexpectedly called to preach a funeral sermon of a woman who dropped away very suddenly and left no evidence for the consolation of her friends. It was an affecting scene, to see a number of weeping children, standing around the coffin, in a flood of tears, without one cheering evidence to comfort them, under their almost insupportable loss! Methought I anticipated their language, from their excessive mourning: "*O that we could but have heard our dear mother pray but once, before she died, &c. then we could have given her up. But alas! she has left us no evidence that she is gone to rest. O how can we give her up.*"

Saturday, I preached at Ossipee. A number desired to be prayed for; and for about the space of an hour, it was a weeping, praying time. The same afternoon, I preached at Effingham; and on the day following, being the Sabbath, June 20th, I preached at Parsonsfield, north meeting house.

Monday, being a rainy day, I tarried and had a happy interview with Elder John Buzzel and his family.

Tuesday, I sat off for Montville, and travelled that day as far as New-Gloucester. The next day I travelled to Augusta, situated on the Kennebec River.

Thursday morning, I took a walk into the graveyard, to see the graves of the family of Capt. James Purrington, who were cruelly butchered by himself in cool blood, under a mistaken frenzy or notion, that every body would be saved, and the sooner they got out of this troublesome world, the better. This horrid crime was committed on the 8th of July, A. D. 1806. He killed his wife and seven children, and would have killed the eighth, and only one left, had he not fortunately made his escape, after being struck at twice or thrice, with an axe by his father. Here lay the remains of the mangled mother, and her seven butchered children, in their silent graves; all regardless of the frequent visits and tears, of an only surviving son and brother. There, in the highway, over against the grave of the murdered family, was the grave of the perpetrator. Nature itself recoiled at the spectacle; and my heart felt deeply wounded, while considering the awful effects of sin, and the sad consequences of false and *fatal* doctrines. I poured out my soul in prayer to God, and entreated him to have mercy on all my dear fellow mortals, and deliver them from the fatal and delusive doctrines, which lead to destruction; and enable them to embrace the gospel of his dear Son. I then left Augusta and went to Montville.

On Saturday, I attended the monthly conference, and found love and harmony still prevailing among the brethren in that place.

Sabbath, June 27th. I preached in Montville.—Several appeared very tender under the word, and one woman found a pardon of her sins, a few days after. In the course of the week I attended several meetings in different parts of the town. I also attended one meeting in Belfast, and baptized two men,* who ap-

*A Major and a Captain.

peared to be men of property and respectability, and bid fair to be very useful members in the Church of Christ.

Sabbath day, July 4th, I preached again in Montville, to the largest assembly that ever I saw collected in that country, on any occasion. At the close of this happy and heavenly meeting, I broke bread to upwards of an hundred brethren.

Monday, July 5th, having previously appointed a meeting in Sutton, Vt. (between two and three hundred miles from this place;) on the 18th of the same month, I found that I could tarry no longer. And leaving Montville I pursued my journey as far as Monmouth.

Tuesday, July 6th, I went as far as New-Gloucester, and preached there in the afternoon.

Wednesday, I travelled as far as Standish, and attended a meeting in the afternoon and another in the evening

Thursday, I went to Parsonsfield; and on Friday, to Sandwich, N. H. where I attended a very solemn meeting the same afternoon.

On Saturday, I preached at Moultonborough.

Sabbath day, in the forenoon, at Meredith, and baptised sister Boynton. In the afternoon, I preached at the meeting-house in Centre-Harbor.

On Monday, I preached in Rumney. And the

Thursday following, July 15th, I reached my father's house in Sutton, alias Billymead; and my heart filled with thankfulness to God, for his abounding goodness in preserving my life, through so many dangers, and returning me once more to my friends.

Sabbath, July 13th, I preached in Sutton, and the good Lord was in our midst.

Friday, July 23d, I preached at Sheffield; and after meeting I went to Wheelock. When I had got within about a mile of the house where I expected to put up, a messenger met me, informing Mr Wakefield,

(a gentleman in company,) that his little daughter was drowned. I immediately put my horse into a run, and reached the place as soon as possible. When we arrived, we found the child had been taken out of the river and brought to the house. We then exerted ourselves to the utmost, and made use of all the means in our power to recover it. But finding no signs of life, I said to the parents, you must give her up : she is gone : she has taken her flight from you, and cannot return to you again. They desired me to pray for them, which I did ; and they both kneeled with me.

The next day, I attended the funeral of the child, and preached to a large and solemn assembly.

Sabbath, July 25th, I preached at Wheelock meeting-house, and as I was coming to the place, while contemplating on the last and general meeting : I had a remarkable discovery in my mind, of the power and glory of God, and of his mercy and grace, extending over Wheelock. Under these impressions, I hasted to the house, and found it remarkably crowded with people : and I do not know, that ever I felt the cause of God and precious souls, lay nearer to my heart, than they did that day. I felt so affected, and my soul so weighed down with a sense of the situation of lost sinners, that I could scarcely utter myself. In the intermission, Col. Fifield invited me to his house to take dinner. I went but could not eat. I thought then, as Abraham's servant said, ' I will not eat until I have told mine errand.' I therefore returned to the meeting-house, and delivered my message ; and have reason to believe, that God set the word home with power, to the hearts of the people. At the close of the meeting, being fully persuaded that the discovery I had in the morning was true, and that the happy hour was approaching, when the time of the singing of birds would come, and the voice of the turtle be

heard in the land ; I left another appointment, and returned home.

Sabbath, August 1st, I preached at Sutton ; and at the close of the meeting, I baptized five young people, who gave great evidence of their being truly converted to God. I continued in the town through the week, and preached there the next Sabbath. In the afternoon, having been previously requested by a widow whose husband died a few days before in the army, I preached a funeral sermon. The scene was solemn, and the funeral being conducted in an orderly manner, I hoped that it might be attended with some good effect, in the awakening of poor sinners.

Sabbath, August 15th, I preached again in Wheelock. The meeting-house was much crowded with people, a remarkable solemnity rested on the congregation, and the signs of reformation were more visible than when I was there before. At the close of the meeting, desired all who felt a resolution to seek and serve the Lord, and to encourage the reformation in others, to rise up, when almost the whole congregation arose. A number humbled themselves under the mighty hand of God, and bowed before the Lord in prayer. And I left the town, with a strong hope of seeing in it a glorious spread of gospel grace among the people.

Sabbath, August 22, being sent for to attend a funeral, I went to the hither part of Kurby, which is about ten miles from Sutton. This was a very solemn and striking scene. Two corpses were brought into the meeting ; one, that of a man probably forty years of age, taken suddenly away, and leaving a wife and a number of children overwhelmed with grief and affliction. The other, a young woman, snatched away in the bloom of life, and in the morning of her days ; leaving her affectionate parents, brothers, sisters and friends, to mourn for her, and follow her to the silent grave. And what seemed greatly to add to the so-

lemnity of the scene, there was scarcely a house in the place, but what had some sick in it ; and the whole town appeared to be in distress. There were not well people enough to take care of the sick ; but the people came out of other towns, to assist them.— And what made it most painful to me, was, that the people thus sick and dying, were chiefly those who had paid little or no attention to religion and the worship of God : and because the chief tendency of this alarming and desolating complaint, was to benumb and stupify the senses of those persons attacked by it. So that there was but little probability of their seeking the Lord, or getting religion on the sick bed, or dying pillow. The funeral being ended, I hastened to Wheelock, and attended a meeting there in the afternoon. Here I had a good time. I found the Spirit of the Lord was still moving on the hearts of the people, and the prospect of a reformation was still increasing.

Thursday, August 26, I attended another funeral in Kurby. The deceased was a man, who had left a wife and children, and parents, to mourn for him.

Saturday August 28th I attended a quarterly meeting in Sutton, which continued two days. It was judged that about one thousand people attended, who conducted through the whole, with great decency, and good order. At the close of the meeting, I baptized two persons. I spent the most of the following week in Wheelock, where I attended one funeral, and several other religious meetings. I also preached in Wheelock, on the following Sabbath, (September 5th ;) broke bread to the brethren, and at the close, repaired to the water, and baptized six. Here I began to see my desires accomplished, and my prayers answered. “ Hope deferred, maketh the heart sick ; but when the desire cometh, it is a tree of life.” I found it so indeed, to my soul in Wheelock.

Monday, September 6th, I returned to my father’s;

and on the Wednesday following, I attended a meeting in Burk, where I found a goodly number of brethren, pursuing the heavenly journey, in harmony and love.

Thursday, September 9th, being Fast day, I returned to Sutton, and attended meeting there. After meeting I went to Wheelock, in company with my natural father. We attended a meeting in the evening in that town ; and the next morning we sat off for Burlington, (90 miles distant :) and as we went on, we stopped at Hardwick, and attended a meeting, which was the first I ever attended in the place ; and can say, it was a pleasing and solemn interview.— From thence we continued our journey, and went about fifteen miles after meeting. The next day, we proceeded down the River Demile, and reached Burlington about sunset.

Sabbath, Sept. 12th, early in the morning, we made search for some acquaintance which we had in the army, whom we expected to have found in that place. But it so happened, that the most of them were gone, with a part of the army that had crossed the lake, a few days before. After getting liberty of the commanding officers, we went on the grand parade, where I got upon a little stand and began to sing ; at the sound of which, the officers and soldiers flocked out of their tents, and gathered around me as thick as bees. After singing and prayer, they sat down upon the grass I then read a passage of scripture,* and preached a sermon. And I must acknowledge, that I never saw a more attentive assembly together in all my life. It seemed as if every one heard, as though it had been expected it was the last time. Good order was observed through the whole exercise ; and when I addressed the young men, they appeared to be much affected. Some even burst into a flood of

*Romans, xiii: 12.

tears. I understood afterwards, that this was the first sermon they had heard during the whole summer — There were a number present, who were professors of religion : one from New-Hampshire, whom I had baptized about two years before. He came to me, gave me his hand and said, I have heard heavy tidings to day. My eldest daughter is dead, and I shall see her no more till the last trumpet shall sound. I then prayed, bid them farewell, and retired to the hospital; and after obtaining leave of the physicians I visited the sick, in the first and second stories. I then situated myself where the whole could hear; sung an hymn and prayed. I then spake some time. Many of the physicians, nurses, guards, &c. gathered round me in the walk, and many more gathered below on the ground. They all paid good attention, through the whole of the exercises.

Monday morning, September 13, we left Burlington, and sat off for home; and on Tuesday night, we arrived at Wheelock, where I continued through the week; but my father left me and went home. I attended several religious meetings, and saw the power of God remarkably manifested among the people. — The reformation began to spread marvellously among the aged, middle-aged and youth; but mostly among the two latter. About as fast as the subjects of the work believed in Christ, they offered themselves for baptism; and it might be said of the Church of Christ in Wheelock, as was said of the Church anciently; — “and the Lord added to the Church daily, such as should be saved.”

About the 24th of October, I preached in that place to a very large assembly. A little before I closed, feeling an impression to it I said, I feel as though there are some here, who say in their hearts, like the devout Greeks spoken of in scripture, “sirs, we would see Jesus” — and who long to find peace to your troubled minds, and have a part with the happy con-

verts. If, therefore, there are any in the assembly, who are thus troubled, and would count it a privilege to come forward and publicly manifest their desire to seek and serve the Lord, I feel willing on my part, to pray for you in particular, as well as for the congregation in general. The mourners arose, in every part of the house; and collected before and on each side of the pulpit filling the aisles. I should judge that about forty or fifty persons, when I prayed, fell upon their knees with one accord, and joined in prayer. I observed among the rest, a number of militia officers, all belonging to the south company in Wheelock.—These officers, soon after, at a training, invited a member of the church to pray with them, at the beginning and ending thereof: were not ashamed, in their uniform, (surrounded by the great men of the world,) to bow themselves before the great God, and kneel before their maker in the time of prayer.

Oct. 30th and 31st, I attended a Quarterly Meeting in Hardwick, with a number of preachers. We found the professors of christianity in that place, in a low and scattered condition. After singing, praying, exhortations, and hearing some good accounts from other churches, I preached a sermon from Luke xiv. 23: *And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled.* There were about five distinct denominations of professed christians present to hear me; and I did what little I could, to give them their portions in due season, and left the event with God. After describing those hedges, &c. I closed, by expressing my ardent desire, that the work of God might be revived, in all the professors of religion; and that they might all be united in love. When I had done speaking, a number arose, one after another: some spake of their joys; others confessed their backslidings and heart wanderings. At last, a good old Presbyterian minister arose; and after speaking

some time, he looked around and said, "as for these *hedges*, the Lord bring them down; and the fire of heaven burn them up!" and it seemed for a little while, as if the good old man's prayer was answered; a spirit of prayer, love and harmony, closed the meeting for that day.

On the second day of the meeting, the power of the Lord was remarkably manifested. Saints preached, exhorted, prayed, and sung praises to God. Sinners trembled, fell on their knees, and cried to God for mercy. Backsliders confessed to God and man, and asked forgiveness of their brethren, whom they had wounded, &c. Next morning, after attending a short meeting, I returned home. I heard from Hardwick, a few days after, and understood that a number had experienced religion for the first time.

Sabbath, Nov. 14th, I preached in Wheelock, taking my farewell of the people in that place for the present. It was a day, I believe, that will long be remembered. At the close, we repaired to the water, and I baptised six persons. I had baptised, then, in all, upwards of 30 persons in the course of the late work; many of whom were esteemed, as people of the first character in the town, and deservedly so in a temporal view. There was the most general attention, and the least visible opposition in that town, that ever I saw in any other town or place that I have seen. The people in general seemed to be determined to behave themselves as well as they could; and to show themselves friendly, to all the friends of the FRIEND OF SINNERS. Men in authority in the town, seemed to know their places, and were examples of morality and piety to the rest. Their hearts seemed to be open for Christ, and their houses open for his followers. O may the Lord reward them, and their names be found written in the Lamb's book of life, that I may meet them and enjoy their company in the blessed mansions of glory.

Monday, Nov. 15th, I returned to my father's. I had now been in Vermont on this visit, about four months; had baptized, in the whole, forty persons; had preached about twelve funeral sermons, besides all my other religious exercises. And notwithstanding my poor state of health, I had done about six weeks' work with my hands, chiefly on the meeting house, which almost completed it.

Tuesday, Nov. 16th, I spent my time in making ready for my intended journey, which I calculated to commence the next morning. Late in the evening, a man knocked at the door; and when he entered the room to my great surprise, I found him to be a brother from Burrilville, the very place I was about to set out for. The next morning, when I came to converse with him, he informed me that he had come with a carriage to carry me to Rhode Island. I found hard parting with my dear friends, and especially with my brother Jonathan's wife, who was in a very low state of health, and expecting soon to change time for eternity. But I gave them all up to the care of my heavenly Shepherd; and on

Wednesday morning, Nov. 17th, I bidd them farewell, and sat off with brother Lee, for Rhode Island, between two and three hundred miles distance. We had some refreshing seasons on the way. And, on

Saturday evening, Nov. 27, we arrived at Burrilville. And although I had entertained fears, lest satan should have got some advantage of my brethren in that place, I found myself most agreeably disappointed. For when I came to meet with them the next day, I found them much more engaged in religion, than I expected to have found them. It appeared on the whole, that notwithstanding the opposition of the world, and the assiduous efforts of sectarians, to scatter the little flock, they were if possible, more united and engaged, to travel the self denying and cross-bearing way, than they were when I left them.

In short, I found them under good discipline, pursuing the heavenly journey, and marching for the city of the living God.

I continued preaching in different parts of the town of Burriville, and in the adjacent towns, night and day, till the tenth of January. On that day, I sat out on a journey to visit the brethren in the state of New-Hampshire. I went by the way of Boston, Salem, Newburyport, Portsmouth, &c. It being soon after the great fire, in the last mentioned place, I saw the melancholy spectacle of about fifteen acres of that thickly settled town, all laid in ashes. And from all that I could gather, this awful conflagration, which had destroyed so much property, and left so many distressed families without a shelter, in that inclement season, was all occasioned by some designing person or persons, who fired the town for the sake of plunder! "The love of money is the root of all evil." When I beheld the ruins, it brought to my mind that day, when the heavens shall be rolled together like a scroll, the elements melt with fervent heat, the earth also, and the works that are therein, be burnt up.— Ah! thought I, what then will those wretches do with all their plunder? When they shall see a God, in grandeur, and a world on fire, where then will the wretches hide? Ah! without deep repentance, they must then hear that doleful sentence, *Depart ye cursed into everlasting fire, prepared for the devil and his angels.*

Leaving Portsmouth, I went on to Pittsfield; and on the 19th and 20th of January, I attended a quarterly meeting in that town.

January 22d and 23d, I attended another quarterly meeting in Sandwich. After which I went on to Parsonsfield, and made a visit to Elder John Buzzell.— And after a solemn interview with him, I started again for Rhode Island. I went by the way of Meredith, N. H. I stopped in that town, and attended two or

three meetings, in company with Elder John Knowlton, who had been preaching there; and a very glorious work had taken place under his improvement.—He told me that upwards of an hundred souls had been hopefully converted within a few months, and the work was still spreading.

Leaving Meredith, I went to Concord N. H.; from thence to Worcester, Mass.—and from thence to Burrilville, R. I.

Sabbath, January 30th, I preached in the meeting-house; and by information, found that the work of reformation, was generally spreading through that region, in almost all the towns, and poor mourning sinners daily turning to the Lord. Meetings were requested in every part of Burrilville, as well as in many other places. I continued travelling and preaching, and baptizing in that region, through the months of February and March, and until the 11th of April. During this visit I had the happiness of seeing a number brought to praise the Lord, for pardoning mercy, and of baptizing upwards of twenty persons. I was several times called to the house of mourning, during my short stay; for it was a sickly, dying time in Rhode Island. I was called four days successively, to attend funerals. My brother Jonathan Colby, made me a visit in the time, whose coming to me, was like the coming of Titus to Paul. He brought twelve letters, which contained refreshing accounts from my friends, in distant parts. And what added to my joy, was, he came to spend a few weeks with me, in the vineyard of the Lord, and to accompany me home to Vermont.

Thursday, April 7th, was the yearly fast. I preached in the meeting house in Burrilville, broke bread to the church, and baptised five persons. I made an appointment to be at the same place the next Sabbath; and it was expected that Judge Smith, and Judge Steer, with some others, would be baptized on that day.

Friday, I went to preach in Scituate, and did not

return till Saturday evening. When I returned, I was informed that Judge Smith was sick of a fever.

Sabbath, April 10th, agreeable to appointment, I went to the meeting-house, and we had a very solemn and interesting season. I received some weighty impressions on my mind, that the Judge would not recover. I addressed his friends who were present, as on a funeral occasion. We then repaired to the water. But Judge Smith being sick, prevented his baptism; and Judge's tour concluded to postpone his baptism, till after my return from Vermont. I then baptized two young people, and the churches closed for that day. However, I would have observed, that Judge Smith had previously related his experience, and put himself under the care of the church.

Meeting being ended I bid my precious brethren farewell for a season; and repaired to Judge Smith's, to take my farewell of him. I found him very sick; but, to the joy of my heart, very much composed in mind. After conversing with him and his family, I bid him farewell, expressing to see him no more, till I should meet him in that blessed world, where the inhabitants shall not say they are sick.

Monday, April 11th, I sat out for Vermont, in company with my brother; and we arrived at my father's, on the 26th of the same month. We were joyfully received by our friends, who had been impatiently looking for us upwards of two weeks; and had felt much anxiety about us, fearing that we were sick.—But the Lord had been merciful to us, and returned us to our friends, laden with the experience of his goodness. However, I found one of my natural sisters very unwell, and supposed to be in a consumption. On this account, we had a cup of mixture.

The Sabbath following, I preached in Sutton, and found the brethren rather low in their minds. The next Sabbath, I preached in Wheelock, where we had a good season. The brethren were well engaged,

and several had experienced religion in the time of my absence, and were waiting for an opportunity to be baptized.

Sabbath, May 15th, I preached again in Sutton, and when I returned from meeting, my father handed me a letter, of which the following is an extract :—

“ *Burrilville, 23 of April, 1814.*

“ DELOVED BROTHER IN CHRIST —I take this opportunity, agreeable to your request, to inform you of the death of our friend and brother, Judge Smith, who departed this life on Friday morning, at half past seven, on the 15th instant. Elder Wescot, and Elder Tritt, were sent for and both attended. Elder Tritt did not get there till the meeting was almost ended, in consequence of his baptising some that day. Elder Millard and Richard Mery. attended, &c. His death is most severely felt, by his wife and eldest son. But their sorrows were greatly alleviated, in consequence of his leaving so bright an evidence, that he died in the Lord. He was so composed in his sickness, that he gave orders respecting his funeral and private business. He left the world, in the act of solemn prayer for his family and the prosperity of the church. About ten minutes before he died, he expressed that the *Sun of Righteousness* had arisen in his soul, as a light shining in a dark place. His funeral was attended with great solemnity and respect. The friends and neighbours seemed desirous of showing their respect to so worthy a man.

“ About fifty mourners, in solemn procession, followed the corpse to the tomb ; and about one hundred and fifty citizens, with the elders, followed the procession to the grave where there was a prayer by Elder Wescot. They then returned to the house in the same order.

“ I must here mention that sister Smith, the day previous to his death, experienced the power of God, in a remarkable manner, to support her under the

great and solemn trial, she had to pass through. She was attending upon her husband ; and the Spirit of the Lord operated upon her to that degree, that she forgot her sorrows : and with trembling limbs, but with a strong voice, praised the Lord for his goodness towards her. She expressed such an unusual degree of happiness as struck all the beholders with astonishment. We, as a body of brethren, feel to mourn with you the loss of so great a pillar in the Church.— But we resign him up into the hands of an all wise Creator, believing that he is now enjoying the fruits of his labours, with his dear Redeemer, We all as a church, stand fast in the liberty wherewith Christ hath made us free.

HENRY RHODES.

“ELDER JOHN COLBY.”

By the time I had read this letter, my friends called me to supper ; but I could not eat. My mind was filled with joy and mourning. Joy, to hear that he was so well composed in his last moments :—sorrow and mourning, when I considered that I should see him no more in time. I retired to my chamber to compose my mind ; and after walking the floor a few minutes, the case of the widow, and fatherless children, rushed into my mind ; and I could no longer refrain from tears. I then fell upon my knees, and prayed that God would support the mourning widow, and have compassion on the fatherless children ; and sanctify the dispensation to all the surviving friends ; that every class might be prepared to follow him, by imitating his virtues, and following his examples ; especially those of the last year of his life. He was frequently found in secret prayer ; was constant to his duty in his family ; and often exalting the name of his Maker in public congregations.

Sabbath, May 22nd, I preached in Wheelock and found the reformation still spreading.

May 27th, my sister Polly was brought home to my father's, so sick that she was totally unable to help

herself. And my brother, who helped to bring her in, was in one hour after, taken with a fever, and confined to his bed.

May 28th, they continued very sick, and growing worse fast.

Sabbath, May 29th, we had but little hopes of either. I conversed with them both, and found them well composed in mind. When I entered the room where my sister lay, she beckoned to me with her hand, and I went to her. She then told me, with a whispering voice, that she enjoyed divine consolation, and heavenly peace in her mind. I asked her if she thought she should get well. She said it was a matter of doubt with her, whether she should or not.—But, said she, I feel no anxiety about the matter ; I have given it up to the Lord. Even when I hear any of the family praying for my life, I hear it with reluctance. When I look upon my weeping husband and children, and afflicted parents, brothers and sisters, they all seem near to me ; but at the same time, when I turn my eyes away to my blessed Jesus, he looks more glorious than they all. Then I feel to say, that for me to depart and be with Christ, would be far better. She wished me to preach her funeral sermon.—She also mentioned the hymns, she chose should be sung ; and the passage of scripture, she wished might be spoken from on the occasion. She then told me, if I wished to go to meeting, not to stay on her account. About this time, a young woman entered the room, who had buried her mother better than a year before. Ending her conversation with me, she turned her wishful eyes upon the young woman, and said, (looking up toward heaven)—“well sister Polly, I am agoing to leave you : what word shall I carry to your mother ? Shall I tell her that you are preparing to meet her in glory ?” Her strength then failed, she ceased to speak ; and she spake no more to me, nor I to her, for three days. I then recollec-

ting my appointment, resigned her up to the Lord, and went on to meeting. About this time, two skilful Physicians came in; the neighbors gathered round, and it was expected that she would not live the day out. About two o'clock, they supposed that she was really dying. But about the time I returned from meeting, she revived a little. And although she could not utter a word, yet her countenance bespoke that which was unspeakable by articulate sounds. Every feature showed perfect composure and heavenly serenity of mind.

Monday, Tuesday, and Wednesday, rolled away without any material alteration.

Thursday, it was supposed that my brother was a little better; but no alteration in her. I was then so fatigued, that I was scarcely able to sit up. Towards night, my attention was called again to my sister. I found her in extreme distress. Her hands and feet were numb, and all the extremities growing cold.—We rubbed her with spirits, vinegar, &c. for an hour or two; after which, she revived a little.

Friday and Saturday, I grew more unwell myself, and was able to sit up but little. But my brother and sister, were supposed to be gaining health slowly; and by the last of June, they were considerably comfortable. I remained myself, in a low state of health.

Thursday June 23d, I had an appointment four or five miles from home, to which I went, on the day before to attend it. But on the day of the appointment, about 9 o'clock, A. M. I was suddenly seized with all the symptoms of the raging epidemic. Finding myself unable to attend the meeting, I returned home and took my bed. I was severely exercised with pain for fourteen days: my appetite for food, and strength of body, seemed to be gone; and I concluded, from all my symptoms, I had nothing to look for but an approaching consumption of the lungs, to put a period to my mortal days, and finish my short

race across this little world. But glory to God, I felt a sweet calmness of mind, and thought I could give up my account with joy, and not with grief. But as I ever believed it right to live in the use of means, I made use of a few simple syrups, prepared by my friends, which by the blessing of God, I believe were means of restoring me to a measure of health again.— I began to amend about the 8th of July. The day following, I received a number of refreshing letters from my friends in Rhode-Island ; and I found the words of the wise man true : “ as cold water to a thirsty soul, so is good news from a far country.”— Each letter seemed to be like a healing cordial to me. Even my body seemed to be strengthened, while I read of the prosperity of Zion, and of the flourishing state of the cause of Christ, in Rhode-Island. O may the work spread through all the United States, as it has through that State, within a short time, till they are all united to seek and serve the Lord ; and the same union spread through all the world, till all nations shall call Jesus bless’d and crown him whom the father hath crowned and set upon his holy hill of Zion ; and join with the ancient spouse, and say, *He is altogether lovely*. This opinion is prevailing more or less in all quarters of the world. The bible is gone, and is still going, among all nations ; cutting its way, like a two edged sword, and containing the news of peace and pardon to the distressed isles. The powerful arguments which are therein contained, with regard to our Saviour’s mission into the world, never have nor never will, be confuted by wicked men nor devils. For devils themselves were subject to him in bodily presence ; and said to him, in the person of the man possessed, I know thee who thou art, the holy one of God. Wicked men, in all generations, have trembled before the Son of God, and have had some realizing sense of that solemn truth, *That at the name of Jesus, every knee shall bow, &c.* And

finally, some of the greatest heathen philosophers, have written largely on the subject of Christ's coming into the world. I have been much pleased in reading some of their accounts of this extraordinary person ; and to see what an exalted opinion they had of the man, called *the king of the Jews, the son of God, &c.* For although they refused to worship him, yet they were constrained to acknowledge, that the history of ages, could not produce another such an extraordinary man. Publius Lentulus, gave a minute description of his personal beauties, and of his extraordinary demeanour, as well as of his miraculous deeds, while he (Christ) was personally upon earth, preaching and working miracles among the Jews. In a letter to the senate of Rome, while the same Publius Lentulus was Governor of Judea, and Tiberius Caesar was Emperor, he caused the same intelligence to be published throughout all the provinces of the Roman empire. Dr Wright, in his *Life of Christ*, quotes the same, p. 266 ; which he says was translated from the original manuscript in the following words :—

“ There appeared in these our days, a man of great virtue, named JESUS CHRIST, who is yet amongst us, and of the Gentiles, is accepted as a Prophet of truth ; but by his own disciples, called the SON OF GOD. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely ; with a very reverend countenance ; such as the beholder may both love and fear. His hair is of the colour of a filbert full ripe, and plain almost down to his ears ; but from his ears downward, somewhat curled, more orient of colour, and waving about his shoulders. In the midst of his head, goeth a seam or partition of his hair, after the manner of the Nazarites. His forehead is very plain and smooth : his face without spot or wrinkle, beautified with comely red. His nose and mouth, so formed, as nothing can

be reprehended. His beard somewhat thick, agreeing in colour to the hair of his head, not of any great length, but forked in the midst, and of an innocent mature look. His eyes gray, clear, and quick. In reproving, he is terrible ; and in admonishing, courteous and fair spoken, pleasant in speech, mixed with gravity. It cannot be remembered that any have seen him laugh ; but many have seen him weep. In proportion of body, well shaped and straight ; his hands and arms, right delectable to behold. In speaking, very temperate, modest and wise. A man for singular beauty, surpassing the children of men."

This biographical sketch, given of Jesus Chaist, by the Governor of Judea, corresponds very well with the description given of him, by the ancient inspired writers, as recorded in Solomon's Songs, the books of the Prophets, and the history given of him by the Evangelists, and his immediate followers.

His worth if all the nations knew,

Sure the whole world would love him too.

But to return to my narrative, I continued slowly to recover my health, till the latter part of July ; at which time, through the superabounding goodness of God, I was enabled to preach a few times. I also visited the churches in the adjacent towns, broke bread to them, and baptized a number.

Aug. 3d, 1814, being convinced that I had finished my labours in that region for that time, I gave the parting hand again to my parents, loving brethren and dear friends in Vermont, and sat off for the District of Maine, in company with my cousin, B. C. Atwood, of Portland. We passed through the notch of the White hills ; and on the next Saturday night, 6th of August, we arrived at Gorham, and were kindly received and entertained by the brethren there.

Sabbath, Aug. 7th, I went into Portland, and preached in the afternoon. And although I was yet

feeble in body, I was better in health than I was when I left home. I continued in town through the week, and preached there again on the next Sabbath, 14th of August. But finding my constitution so slender, my appetite so poor, and my stomach and lungs so extremely weak, I thought it might be duty to retire from preaching, a short time, and take a short voyage at sea. And having also the advice of my friends, who thought it might contribute much to my health, I went on board a small schooner, bound to the eastward ; and on August 16th, being favoured with a fair wind we set sail. I was very seasick all day.— At evening, we put in at Bath, (mouth of the Kennebec,) where we tarried the next day and evening. I attended one meeting in the place, in which I found a good degree of satisfaction.

The next day, leaving Bath we proceeded to Boothbay ; from thence to Mount Desert, and, so on to Machias and Little-river ; and from thence to Granmanan, where I preached on Sabbath day, Aug. 28th, to an attentive concourse of people. Granmanan, is an island belonging to the British, and lying on the Passamaquoddy Bay. It contains about 60 or 70 families. They informed me that there had not been a sermon preached on the island for three years. I was also told, that they had not heard a prayer, some of them, for five years. O may the Lord of the harvest, send some faithful laborers to that island, to preach Christ's gospel to its inhabitants, and to show to them the way of life and salvation ; for I think it is one of the " isles, that wait for his law."

Aug. 31st, I left Granmanan, and we shaped our course westward. I preached the first Sabbath in September, at Moosbecky Reach ; and on the 13th of the same month, I arrived at Portland, having been gone about four weeks. I felt my heart filled with gratitude to God, for his distinguished goodness to me, in preserving my life, and safely returning me to my

friends in that town. Our voyage was attended with some dangers. On our passage out, we struck a ledge, where we lay eight or ten hours, until high water floating us again. Had there been a heavy sea, we should in all probability have been lost ; but he who commands the winds and the sea, suffered not the proud waves to overwhelm us. It being also a time of war, and many of the enemies' cruisers on the eastern coast at the same time, we considered ourselves in danger every hour, of being captured, and carried to Halifax or to England. But he who gathers the lambs with his arm, and carries them in his bosom, carried us safely as in time of peace. On my passage homeward, I was in an open boat, at sea ; and it being very squally, and blowing a heavy gale, it was thought that our little boat could not live above water. But it pleased him, who appeared to his distressed disciples, when in similar circumstances, and calmed the raging sea, to preserve and bring us safe to land. *It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.*

Finding my health somewhat improved by the late voyage, and feeling my strength renewed, both in body and mind ; after making a short visit at Portland, and Gorham I sat off for Rhode-Island, Saturday morning, 17th of Sept. I arrived at Portsmouth, N. H. on Sabbath day morning, by the time the bells rung for meeting ; distance about 60 miles. I hasted to a meeting-house, where I heard one sermon, and preached another. I found the people greatly alarmed on account of an expected attack by a British fleet, which at that time lay off the harbor. The militia were coming in by regiments, from every quarter, and great preparations were making to give the enemy a warm reception, in case of an invasion. But my most fervent desire was sent to the throne of grace, that the effusion of human blood might be prevented ; and

that all contending nations, might strive only for the things that make for peace.

Monday, Sept. 19th, I left Portsmouth, and went to Salem; on Tuesday, to Boston; on Wednesday to Providence. On Thursday, I arrived at Burrilville: and on Saturday, and Sabbath following, I attended a quarterly Meeting in that town, which I had previously appointed. At this meeting, I had the happiness of seeing a few preachers from different states, and a large number of loving engaged brethren, and sisters, from different towns. It would be almost impossible, to describe the joys I felt at meeting the happy converts in Rhode-Island, and to see them so generally engaged in the cause of Christ. Our meeting was truly refreshing, from beginning to end: the work began to revive afresh; doors were opened for preaching on every hand; and he who opened the doors, enabled me to preach day and night. Crowds of people flocked to hear the word; and the prospects at every meeting, appeared very encouraging: sinners mourning, and saints praying and rejoicing. The work of the Lord spread particularly in the towns of Burrilville, Gloucester and Smithfield. I attended sometimes six, sometimes ten, and sometimes twelve meetings, in a week; and saw more or less of God's goodness in every meeting. A goodly number followed Christ in baptism. The work began in Gloucester, early in the fall, and spread gloriously till the fore part of winter.

Jan. 1st, 1815, was a remarkable pleasant day. I enjoyed great composure of mind, joyfully hailed the New Year, and thanked God, that he had let me live to see the beginning of it. This was a *first day* indeed: for it was the first day of the week, first day of the month, and first day of the year. We met that day at Burrilville meeting-house, where a large congregation attended. I preached from Isaiah xi. 10: *And in that day there shall be a root of Jesse, which*

shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious I think I can say, without the last exaggeration that we witnessed the fulfilment of that gracious promise, through all the exercises of the day. And to close the heavenly scene, a very large, respectable, humble, happy loving, united body of brethren and sisters, surrounded their Father's table, and commemorated the sufferings of him, who was dead and is alive, and lives forevermore. This was a New-Year's day to many souls, that never will be forgotten.

I continued preaching in that region, until the 10th of January. On that day, I attended the funeral of Deacon Ballard's wife, and preached a sermon to a crowded, weeping assembly of relatives and friends. When the mournful procession was formed, I left them to follow her remains to the silent grave, and repaired to my lodgings, to prepare for a journey to New-Hampshire.

Jan. 11th, I sat off ; and on Jan. 14th, I arrived at Weare, where, by a previous appointment, I met my father and mother, and one of my brothers. This being the place of my mother's nativity, and her parents being yet living, it added much to our happiness, and made our meeting inexpressibly joyful. However, the thoughts of soon parting again, mixed a few tears with our joy. I tarried only two days in the place, and preached two sermons : one at my grandfather Atwood's, and the other at the house of Elder H. D. Buzzell, a minister who resides in that town. I then took my leave of my parents, grand-parents, brother, uncles, aunts, cousins, and my dear brethren in Christ, and sat my face towards Rhode-Island ; and by the mercy of God, arrived at Burrilville, on the 19th of January. I continued preaching at my usual places, in the before mentioned towns, and occasionally in some other places, through the winter. And the reformation continued to spread, especially

in Gloucester. Many were sincerely seeking after religion, and diligently inquiring, what they should do to be saved.

Early in the spring, the news of peace between the United States and Great Britain, was proclaimed in America. And when the official accounts of the treaty reached Rhode-Island, the legislature of that State, proclaimed a day of thanksgiving, which was holden on the 16th of March. Our meeting on that occasion was holden at Gloucester. About 20 brethren accompanied me from Burrilville to the meeting where we had a glorious thanksgiving. We found that the attention was great in Gloucester; the reformation was spreading, opposition falling, party spirit dying; and brotherly love, union, and harmony among professors, prevailing. At a conference meeting holden in that town, about twenty persons spake of the goodness of God to their souls; the greater part of them were persons who had experienced the forgiveness of their sins, in the late reformation. Doctor Peckham, Major Burlingame, Capt. Steer, and their wives, were among the number; and many others, of the first class in town, had either experienced religion, or were earnestly seeking after it. In the month of April, and fore part of May, a number were baptized in Gloucester and Smithfield, and some in Burrilville.

On the Sabbath, April 16th, I preached at Gloucester; and at the close of the meeting, I baptized two; the one a man between 70 and 80 years of age; the other about 18. In the one, I beheld an emblem of a most beautiful morning, with a pleasing prospect of an agreeable day. In the other, an emblem of a serene atmosphere, with a setting sun with smiles, and by his declining golden rays, leaving a dewy blessing on all the leaves behind him, and promising a pleasant night. Among all the things which I have seen under the sun, there has nothing so ravished my heart, as to see young converts, inquiring the way to Zion, with

their faces thitherward ; and old hoary headed saints ready to be offered, prepared to meet their God, and patiently waiting till their change comes. I also baptized a woman 28 years of age, who had lost the power of speaking, and had not spoken a word for eight years. She told her experience by signs. The brethren also who were acquainted with her, told many things which they knew relative to her conviction and conversion. All present were satisfied that she had experienced a saving change.

Sabbath, April 30th, I preached at Gloucester; and in the evening, heard that there was a letter in the post office, directed to me, sealed with a *black seal*. I concluded it contained heavy news, and immediately looked to God for grace to support me, in whatever trial I should have to endure. After I retired, I felt convinced that the letter was from Vermont, and felt a reluctant anxiety to know its contents.

Monday morning, I arose early, and walked to the post office, as if travelling to the grave. As soon as I saw the direction on the letter, I knew it to be the hand writing of my brother Jonathan. I returned to Esq Armstrong's, the place of my lodging, retired by myself, and opened my letter. While unfolding it, I felt as if turning up the lid of a coffin, and unfolding the winding sheet, to view, for the last time, the pale visage of a dear friend, on whom voracious death had laid his cruel and relentless hands, levied his execution, and finished his dread office! As soon as the letter was unfolded, my eager eyes began to trace the solemn lines.

Extract of the Letter.

“SUTTON, (VT.) April 8, 1815.

“Once more, by the leave of divine providence, I am permitted to address my brother John, whom I love in the Lord, and whom I have so often congratulated with pleasure, by writing, when distance forbade us the inestimable privilege of conversing face to face.

But while I write, it is with a trembling hand, and emotion of heartfelt-sorrow, while I contemplate the subject on which I must address you. Once more the pale horse, and his rider, DEATH, have made rapid progress in Vermont. The pestilence that walketh in darkness, and makes waste at noon day, has been, and is now solemnly witnessed in this northern clime. But shall I record the death of some of our near connexions? Surely, I must! Put on fortitude, my brother, while you read my letter:—for with a degree of reluctance, I must inform you, that the voice of our amiable and beloved sister POLLY BLAKE, is heard no more in the land of the living—she is gone the way of all the earth. But is it possible?”—— Here I paused—for notwithstanding all my fortitude, and the cautionary mode of my brother’s introduction, I could not withstand the stroke, nor refrain from tears, when I found that my dear sister POLLY had closed her eyes in death, and that I should hear her voice no more upon earth. O how unexpected was the news! The last time I heard from her, she was in good health. It was several minutes, before I could compose my mind enough to finish reading the letter. While I gave vent to natural feelings and passions, a multitude of dismal thoughts rushed into my mind, such as the following:—Here I am in this distant land, in this lonely room, with not a father, mother, nor sister, to weep with me; doomed to bear in one moment, what the whole family bore through all the days of her sickness, death, and burial. O could I have but been with her, in her last sickness; have heard her dying words, and had them recorded as on the table of my heart! But, recovering myself, I refrained and read on; and, after reading a particular account of the distressing sickness of the family (which seems to be too long to insert here,) I came to the following words: “Sister Blake continued to grow worse every day, until the fourth day of her sickness, at seven

o'clock in the evening, which was the last day of March. She expired, *sensible of her departure*; and with christian fortitude, triumphed over death. While she saw the blood settling under her finger nails, she said she rejoiced at the tokens of death, that she should soon be at rest. And what is still more remarkable, she gave particular directions, relative to her funeral, several days before she was taken sick. Brother Blake bore his trials with remarkable fortitude, considering the debility of his body.* He was measurably recovered from his sickness; also the little girls; but little John remains quite low; and it is very doubtful whether he will ever recover." &c.

The above paragraph in the letter, sweetened to me the bitter cup of affliction, and measurably dried up my tears. And notwithstanding the deep mourning I felt for the company and usefulness of my dear sister, and the sympathy I had with her husband and children, parents, and other relatives in Vermont, I felt to resign her up to the Lord; and said:—

How bless'd is our sister, bereft

Of all that could burden her mind;

How easy the soul that has left

This wearisome body behind.

A thought that she was freed from sin and sorrow; that she now lives in glory, and shall forever dwell with the Lord, afforded me unspeakable consolation. My brother closed his letter, by giving me a particular account of the many that were sick, and of a number that had died with that raging disorder, the spotted fever, at that season: by stating to me the assurance of his own faith in the glorious Redeemer, and recommending a state of resignation to the dispensations of providence. Had I time, I would give my readers the copies of some of the last letters that my

*Her husband; and three children, had been sick with the same disorder, during her illness.

sister wrote. But it must suffice, to close this subject, just to mention, that the last letter she ever wrote to me, she closed with the following words: "*I remain your sister, POLLY BLAKE, and sister in the bonds of christian union.*" And then added,

"Our distant bodies may remove,
But nothing shall divide our love."

The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

May 7th, being Sabbath, I preached at Smithfield, where we had a very solemn meeting; we closed the solemnity, by administering and partaking of the Lord's Supper.

Saturday and Sabbath day being the 13th and 14th of May, I attended meeting at Brrrilville meeting-house. Three preachers from the district of Maine, attended with me. Two of them, Elder George Lamb, and Brother Joseph White came with a view of preaching in that state through the summer. Our meeting on the Sabbath, was very much crowded, and very solemn. At the close of this meeting, I baptized Capt. Samuel Steer, of Gloucester, and two others; who, I hope, will become pillars in the temple of God, to go no more out. After this, I took my leave of the brethren. And, on

Monday, May 15th, I sat off for Vermont. But going by the way of Providence, Boston, Portsmouth, Portland, Gorham, Parsonfield, Sandwich, &c. it made my journey somewhat circuitous; and I was nearly a month in performing it. Yet I did not consider my time lost; for as I went, I preached; and had the privilege of attending a yearly meeting in Sandwich, which was holden on the Second Saturday in June, and the Sabbath and Monday following.

I arrived at my father's house, in Vermont, on the 15th of June, having been absent nearly 11 months. I found my relations all in tolerable health, except my

brother Jesse, a youth who was taken sick of a fever, early in the spring; the disorder settled in one of his knees, and produced a distressing fever sore; so that for several weeks before my arrival, his life had been despaired of.

The first Sabbath after my return to Vermont, I attended meeting at Danville; the second, or last Sabbath in June, at Sutton. The first Sabbath in July, at 9 o'clock in the morning, I preached at Wells-River: at 1 in the afternoon at Newbury, (Vt.) and at 5 P. M. at Haverhill Corner, N. H. I enjoyed the divine presence, through the day; and had a solemn season in every meeting and hoped that my labours might be productive of some good. I returned home fatigued; and continued preaching in Sutton, and the towns adjoining, as much, as my health would admit of, till the latter part of July. At this time, my stomach had become so weak, my lungs so burdened, and the cough upon me was so troublesome and distressing, that I was constrained to take my bed.—About the first of August, I began to spit blood, and raised larger quantities than ever I had done before, which I considered a bad omen. I continued bleeding from my lungs, for several days, till my strength was nearly exhausted, and my physicians and friends, considered me in the last stage of consumption. About the same time, the doctor, who lived in the house, and had the care of my brother Jesse, was taken down with the fever also. My two sisters, who lived at home, were seized with the same complaint, and my youngest brother was taken down with the rheumatism. There were then six in the family who needed watchers; and my mother at the same time, was scarcely able to keep about. With regard to myself it was thought by my physicians, that I should close this mortal scene in a very few days. In this situation I was brought to close examination; and upon the trial, felt great composure of mind. Here I was made

to realize the apostle's words, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." For I felt assurance, that if this earthly house of my tabernacle were dissolved, I had a building of God, an house not made with hands, eternal in the heavens. However, it pleased God, after refining me awhile in the furnace of affliction, to bring me forth of it, and spare me a little longer—I hope, by his grace assisting me, for further usefulness in his blessed service. For in about two weeks, I so far recovered my health, that I was able to do without watchers; and so were all the family, excepting my brother Jesse.

The mount of danger is the place,
Where we receive surprising grace.

I continued to gain strength slowly, through the month; towards the last of which, I was able to attend a few meetings; I also baptized 7 or 8 persons, and had refreshing seasons with the brethren. I now began to look to the Lord for duty, and found my mind drawn to Rhode-Island. I began to muster up resolution, prayed to God for strength, and prepared for the journey.

Aug. 30th, sat off, leaving all my friends in Vermont; and the hardest of all was, to leave my poor brother Jesse, still confined, and in great distress.—But I left him with my blessed Master, who does all things well; and who, if he please, is able to cure all manner of sicknesses, and all manner of diseases.

When I got to Portland, I found myself very much fatigued and overcome with my journey; so that I began to have some fears that I should not be able to finish it. As riding on horse-back, tended to weaken my stomach, and increase my cough, I purchased me a convenient chaise, and then went on much more

comfortably than before. When I got to brother Baker's, in Somersworth, N. H. by previous appointment, I met with Elder John Buzzell, who accompanied me to Rhode-Island. We arrived at Providence, Sept. 21st; and on the morning of the 22d, brother Buzzell, being a stranger in the place, took great satisfaction, in viewing the place where ROGER WILLIAMS and his associates, fled unto, when persecuted and banished for their religion. He viewed Providence in its prosperity, and admired its situation.— We then left the town, and went on to Smithfield. It being rainy, we put up at brother Tucker's, and tarried all night.

Sept. 23d, it continued stormy; and about 9 o'clock, A. M. the tempest began, which deluged a considerable part of the town of Providence, destroyed in it several hundred buildings, and an immense amount of property, and some lives. It likewise spread great destruction through all the country east and west; and was a day that will long be remembered in that part of the country. One of Brother Tucker's barns, where my chaise was housed, blew down, and my chaise was destroyed. The tempest subsided about 11 o'clock, A. M. I borrowed a saddle, and we went on to Burrilville, witnessing all the way, the dreadful destruction of buildings, fences, orchards, wood and timber lots, trees of ornament, &c. When we arrived at Burrilville, we met, in the afternoon, with Elder Moses Cheney, Elder Lamb, and brother Joseph White, at Capt. Rhodes', where we were kindly received and entertained. It was the first day of a Quarterly Meeting in that town, and we had a solemn and rejoicing time. We felt solemn, on viewing the destruction made by the tempest; and felt to rejoice, that our lives, and the lives of so many others, were preserved amidst the direful storm. The inhabitants were engaged in securing their crops from the cattle; and we enjoyed the first day of our meeting by our-

selves. In the evening we went to the house of the late Judge Smith, and visited his widow and fatherless children in their affliction. We had a precious season in conversation and prayer. The next morning, Sabbath day, Sept. 24th, we repaired to the meeting-house, where we met a very large concourse of people, collected to hear the word of the Lord. Brother Buzzell spoke from Isaiah, xxxii. 2: *And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.* Br. Cheney preached in the afternoon. And after he closed, Brother Buzzell delivered another short discourse. All were very instructive and powerful discourses.

Monday, early in the morning, by the desire of Br. Buzzell, as many of the church as could, collected at the meeting-house. And after prayer, and hearing a goodly number of the brethren relate the travel of their minds, brother Buzzell and brother Cheney, gave much good advice to the brethren and sisters, with respect to church government, church labors, &c. and then took their leave. After taking refreshments at Capt. Rhodes', I accompanied brother Buzzell to Chepachet, where he preached in a school house, at 10 o'clock A. M. a very solemn and convincing discourse; and in the evening, another at a school-house, near Col. Steer's, in Gloucester.

Tuesday, Sept. 26th, we all met at the Academy, in Smithfield; and brother Cheney preached a sermon to a large number, who had collected there to hear the word. After Elder Cheney had done speaking, Brother Buzzell delivered a short discourse, took his leave of the brethren, and went on to Providence, in company with brother White. I tarried that evening at Smithfield, and attended another meeting at the Academy, with brother Cheney and Elder Lamb.

Next morning, September 27th, I accompanied the brethren to Providence, where we witnessed the aw-

ful devastation made by the late tempest in that town; after which, I parted with the brethren and they went on to their homes.

Sabbath, October 1st. I preached at Gloucester; and the Sabbath following, I preached at Burrilville, broke bread, &c. I also preached on week days and evenings, in Burrilville, Gloucester, and Smithfield, during my short stay. I also baptized five on this visit.*

It is now about three years, since the reformation began in those towns, which has been ever since gradually progressing, and is yet spreading, and the prospect very glorious. I have never preached in any

NOTE BY THE EDITOR.

*Though *weak in the flesh*, this obedient and industrious disciple, seems still *strong in the Lord*; and to be owned and blessed, in the vineyard of his Master, and in the *white fields of the gospel harvest* as a labourer worthy of his hire. ELDER COLBY seems to have devoted himself exclusively, and without reserve, to the cause and interest of his divine Lord, who has declared that his *reward is with him*, to give to every man according as his work shall be; which is abundant encouragement to all such as serve him in truth and sincerity.

Though the author uses *great plainness of speech*, and though *no enticing words of man's wisdom*, are discoverable in his composition; yet the *facts* he communicates, are not the less important on that account, but rather corroborative of their intrinsic value and utility in promoting the cause of truth; especially to the discriminating understanding of all such as are blest with the *wisdom which comes from above*. Such as are ignorant of the righteousness of God and are going about to establish a righteousness of their own; or such as pay a total disregard to the light of truth within themselves, will doubtless be led to undervalue the writings of Colby and others of the same character, and even to discredit the remarkable accounts of the conviction and conversion of sinners, therein contained. But the faithful in Christ, are compassed about with a cloud of witnesses, and their writings and productions are amply attested; in whose lines, the eye of the believer can trace *the King in his beauty, and behold the land that is very far off*: he excited to diligence in duty, read his own feelings and experience; and have brought fresh to his view, the difference between what the ancient and modern *Pharisees* have termed "*our religion*," and the religion of **JESUS**.

state, where there was a greater attention, or less opposition, than there is in the state of Rhode-Island. They have had a very bad name by some of the missionaries from *Massachusetts* and *Connecticut*, who have thought that when they got into Rhode-Island, they had got among the heathen; and have preached to them as such. The people of R. I. consider themselves a free born people; born in a land of light and liberty, and enjoying equal privileges with other christians. It is true, that the liberal principles of the people of Rhode-Island, do not allow men to be *compelled* to pay taxes to a man, whom they do not choose to hear. And some preachers, think all men are either heathens or hereticks, who do not pay a stipulated minister tax. But these *heathen* never have, to my knowledge, either fined, whipped, imprisoned, banished, or put to death those whom *they* considered hereticks. But have not all these cruelties been inflicted in some other states and countries? Let *Massachusetts* answer. Let ROGER WILLIAMS and his associates, with many more of the good old Baptists and Quakers, come forth from their graves, show their scars, and relate their sufferings; and would not the people of Rhode Island weep, to hear what their fore-fathers have gone through, to lay a foundation for the religious liberties they now enjoy?*

*Religious dissenters, in all ages and countries, or of whatever name or denomination, have never failed, perhaps of having to encounter the obloquies, and unjust aspersions, of those from whom they honestly differ in sentiment. The persecutions in these cases, have invariably been inflicted, if not by *religious bigots*, or people of *no religion at all*—yet by such *privileged orders* in society, as have had the CIVIL AUTHORITY, or arm of Cæsar, to uphold and protect them, (and from which alone, they derive all their consequence and importance,) instead of being built on the Rock, and commissioned from on high;—while they stigmatize with the epithets of *heresy* and *delusion*, the principles and practices of the meek followers of the LAMB, the weapons of whose warfare are not *carnal*, and who are commanded, if smitten on one cheek, to turn the other also.—EDITOR.

The people of Rhode-Island appear to be *ready* to distribute; *willing* to communicate to the necessities of those who labor in the word and doctrine among them; and appear to do it with the utmost delight. And it is my candid opinion, that there is not a spot in the United States, containing the same number of acres, that can produce more real christians, than the state of Rhode-Island. It is a fact, that there are *certain lewd fellows of the baser sort*, in this state, who made disturbances in some meetings where I attended, when I first came to the place. But when they found that I had come in the name of the Lord, and was not to be frightened by a little opposition, they ceased. The people of the first classes in the State, with a few exceptions, have received and treated me with the greatest attention and respect; and those who have opposed have been those who could do but little or no hurt, only what they do to themselves.

October 11th, I left Providence; and on the 14th, arrived at Portland, Me. I still found that my lungs and stomach remained very weak; and after speaking, I was generally much distressed. This often reminded me of the charge given me by my physicians, when I left Vermont which was, not to preach until I had recovered my health. But this charge I have not been able to keep long at a time.

I tarried in Portland over the Sabbath.

On Monday, I made some arrangements with the Printer, about printing this book; the work being chiefly prepared in manuscript.

Tuesday, being convinced that it was my duty, and would be for my health, I went on board the brig *Hero*, bound to Eastport, or Lubec, and arrived there, October 23d. I visited Moose, Deer, and Granman Islands, in Passamaquoddy Bay, Province of New Brunswick. I preached one Sabbath on each Island, and great attention was given in every place, espec

ially at Eastport, where I hope I shall yet live to see the glory of God revealed, in the conversion of many souls. Although my visit was short, my attachment to the people was great, and I formed an acquaintance with many respectable people, that I never shall forget. O may the Lord rain down righteousness on the inhabitants of that eastern country.

Monday evening, November 13th, I went on board a packet bound to Portland; but the wind being ahead we lay in the harbor thirty-six hours.

Tuesday evening, at 9 o'clock, a gentleman from Eastport, came on board with a passenger. After being in the cabin a few minutes, he bid us good night, wished us a safe passage, &c. The captain went with him on deck, who, when he returned, presented me with a half eagle, which he said the gentleman had sent me as a present. This I wondered at, as the gentleman was an entire stranger to me. However, I considered it as a token of my heavenly Father's love and care for me, under all circumstances; for I soon found I needed it. I had to give six dollars for my passage, although it was a short one.

Wednesday morning, November 15, we made sail; and on Saturday following, I was landed at North-Yarmouth instead of Portland, as was agreed. A gentleman, however, from Falmouth came along; and finding that I had a desire to be in Portland on the Sabbath, procured a horse and chaise, and carried me to town. I arrived about 12 o'clock, preached in the afternoon and evening; and was received as usual, with great kindness by the *Christian Brethren* there. I had been gone nearly five weeks, and found that the voyage had greatly contributed to my health. I had had four turns of being seasick, which had cleansed my stomach, and left me with a good appetite.

Tuesday evening, Nov. 26th, I preached at Gorham; found several young converts who had lately experienced religion; and, like all new-born souls,

spake much of the fullness and freeness of Christ, &c. We had a precious time.

The next morning, Nov. 22d, I sat off for Montville, Me. I arrived there on the next Saturday evening, and attended meeting at Esq. Copp's; where I had the happiness of meeting Elder Lamb, and Elder McFarlin.

Sabbath, November 26th, I met with the elders, brethren, and people, in public worship; and I cannot express the joy which I felt, at seeing my brethren in that place; having been absent from them about two and a half years. I preached from 2. Peter, i 13, 14: *Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me*—I continued preaching and visiting, through the week; and then preached with them again the next Sabbath, which was the 3d of December. At the close of this meeting, I administered and partook of the Lord's supper, in the presence of a very crowded and solemn assembly.

Leaving Montville, I went to Palermo, and preached in the evening.

Monday morning, at 10 o'clock, I preached at Vassalborough.

Tuesday evening, I preached at Pejepsicut; on Wednesday night at Gray; and on Thursday I went to Portland.

Friday, December 8th, I was engaged in finishing up my journal for the next day, it being the day of the month on which I was born, and which completes the first 28 years of my life. I concluded to extend my first volume to that date, viz. *December 9th, 1815*:—that my readers may see how good the Lord hath been to me; what wonderful deliverances he hath wrought for me when in dangers: how he hath provided for me in times of need: blessed my weak

efforts ; and given me to see of the travail of Christ's righteous soul, in my journeys from place to place.

And now my dear readers, you are hastening to the close of this volume.—I hope you have read, with the same attention and candour, with which I have written it. If your religious sentiments do not exactly correspond with mine ; yet if you profess to be born of God, and a follower of Christ, let us strive to love one another for his sake, even as he hath also loved us, and laid down his life for us. Love, pure love worketh no ill to his neighbour. God grant that professors of religion, may have a greater share of that heaven born charity that *suffereth long*, and without which, *we are nothing*. It has been my study, my prayer for ten years, that I might not only love and be united with all the dear children of God ; but that I might love, and pray for my enemies : such as not only spitefully use and persecute me, but all the children of the Lord : such as are enemies to God by wicked works, and have him not in all their thoughts. This christian heavenly temper, I have, thanks be to God, been the happy partaker of, in a good degree, for years that are past ; and still feel an increasing desire to serve my God, love his children, and live at peace with all men, as much as in me lies, and speak evil of none. I am aware, however that those who are led by a wicked, selfish, or party spirit, and have done that which is wrong, and have been reminded of it in this book, will say I talk hard &c. But to such I will answer and say, that if I wrote *any thing* on the subject, I think I could not have written less, nor in a more mild language than I have done. Yea, whenever I have mentioned the conduct of opposers, and the harsh treatment I have met with from the different denominations, I have done it with the greatest reluctance ; and in many instances I have been silent, and not named the wrong : choosing rather to resign it to

the judgment of the great day, where the righteous Judge will do justice to all.

I would further remark, in order to put to silence the gainsaying critick, who may compare the accounts that I have given of revivals of religion, &c. in different places with their *present situation*, (which is perhaps vastly different from what it was when I wrote ;) that we are to remember, that prospects and things often alter and assume very different appearances. For instance, we pass by a very flourishing field of corn, and we judge from the appearance, that according to the course of nature there will be a plentiful harvest. Immediately after, a blast, or frost, strikes and kills it all. This is sometimes the case, when we see a great prospect of a general reformation. This may be illustrated by our Saviour's parable of the *sower*, of the *tares*, of the kingdom of heaven being likened to a *net*, cast into the sea, &c. &c. which represent the divine influence of the gospel of the grace of God, (which is really the case) as embracing and extending to *all men*; and which, in great reformations and revivals of religion, seem as it were under the similitude of the *net* to make a general sweep of the whole; but through the disobedience of some, and the unprepared state of others, not being able to *discern the signs of the times*—many, alas! in the time of temptation fall away. So that we are not always able to see the end or to know the full extent or amount or final result of reformations, *but he that endureth to the end, the same shall be saved*, and none else. Where I have spoken in positive terms, of the conversion or regeneration of any, I have reason to hope and believe, that the work was genuine:—time and eternity will decide.—I yet view an extensive harvest before me, in which I must labor, and have many long journeys and voyages in contemplation; one voyage in particular across the Atlantic. I cannot doubt but the Lord called me, many years ago, to

go and preach the gospel ; and he has not as yet, that I can discern, command'd me to stop. If I am faithful to preach his gospel, I trust he will, in his own time take me from his vineyard here, to the kingdom of glory ; and as a reward for my labors, I hope to receive, with all his humble witnesses, at the appearing of the chief Shepherd, a crown that fadeth not away. I know and am persuaded of the Lord, that the manner in which I am called to labor in the vineyard of Christ, is very crossing and trying to nature ; that is, *to travel through the world and preach.*—None know it but those who try it. What has been the most trying to me, of any thing I have met with of this nature is to think that those preachers, who can feel clear to stay at home, with their families, friends and enjoyments, should rise up and oppose those that God sends through the world. Let me ask the question—Who has the most scripture ?—How does the commission run ? *And he said unto them, go ye into all the world, and preach the gospel to every creature,* Mark, XVI 15. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo I am with you alway, even unto the end of the world. Amen.* Mathew XXVIII. 19, 20.

Again, Christ himself, *went up and down, doing good*—and said to his disciples, as ye go, preach ;—saying, repent, for the kingdom of heaven is at hand. But says one, these travelling preachers do more hurt than good : they divide our parishes ; they pull down our churches, and that is why I oppose them.—Answer. If they are *good men* they will not pull down *good people* ;—and if they are *bad men*, they cannot do it : for saith Christ, on this rock, (meaning himself,) will I build my church, and the gates of hell shall not prevail against it. Hence the church of

Christ has a sure foundation. But I will acknowledge there is one division, or separation, that I believe in ; that is, a division between the precious and the vile. *Come out from among them, and be ye separate, saith the word of God, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*—These things being premised, it is admitted, with gratitude to the Giver, that there are diverse operations by the same Spirit ; and there are also a diversity of gifts in the Church, and they are all useful ; for God hath placed the members in the body as it hath pleased him. We may also charitably suppose, in some instances, that men of religion may, under different degrees of experience, and other circumstances, disagree in sentiment with respect to doctrine, names, the duty of gospel ministers, &c. and yet all act from honest motives and feelings. But there should be no *schism*, no essential contradictions among the ministers and people of God : their testimony should be *one*—substantially the same, though some may be able to tell a great deal more than others, on account of their higher attainments in virtue and knowledge. Hear the apostle Paul, 2 Cor. i, 18, 19, 20 : “ *But as God, is true, our word towards you was not YEA and NAY. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Syllanus, and Timothy, was not yea and nay but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.*” As Christ is therefore yea, and cannot contradict himself ; and as the apostles all told one story, or bore one testimony in their preaching, and that was yea ; so ought the ministers and people of God at the present day to bear one testimony and that testimony be the *RUTH AS IT IS IN JESUS* ; and not to preach yea and nay, and contradict, not only themselves and one another, but the scriptures also, which, it is to be

feared, is too much the case ; and thus become stumbling blocks, especially to such as know not the truth, the very persons who most need instruction ! who are listening with anxious uncertainty to these clashing doctrines of men, not knowing what course to steer ; and are too often led to believe, according to the preaching of some, if preaching it can be called, that they are reprobated to damnation ; and there leave off seeking Christ, and of striving to enter in at the strait gate, perhaps till the door is shut ! How responsible are the preachers of the gospel ! How important their charge, and how necessary that they, yea all of them, should be instructed in the school of Christ, and be really called and commissioned from on high ; that they may not only love as brethren, but all preach one DOCTRINE, viz. that which Christ taught, and learnt his apostles to teach—which is yea and amen : they all agreed in their testimony, and their testimony was TRUE, for their agreement proved it so ; and true is he that revealed it : for he said of himself, that he came to bear witness to the truth ; and that he was the true light ; the true vine ; and he that sent him is true.

Many will say, *as a man thinketh, so is he* ; to which we would reply—and if he *thinks wrong*, he is *wrong*, he *acts wrong*, and by being *wrong himself*, his words and actions (how pure soever may be his motives and intentions) serve to lead *others wrong*. But we would discriminate between errors of the *judgement* and of the *will*. We shall all be judged, at the last day, according to the light, and ability we have had, and the use we have made of them : for God will require, of every one of us, *his own, with usury* : that is, whatsoever he has committed to us respectively, be it little or much, many or few talents, he will certainly require the *use or improvement of* ; —“*occupy till I come,*” is the command.

My dear brethren in the ministry, in particular,

while I am on this interesting theme, indulge me with the favor of calling your attention once more, to the vast importance of preaching Christ's gospel in its purity free from the commandments, traditions, and doctrines of men—that gospel which came, and still comes, when unmixed with human notions and opinions, not only in word, but in power, and in the Holy Ghost, and much assurance. Many, who seem to carry about them, a mixture of *law*, *gospel*, and *tradition*: with great zeal and industry (though perhaps honesty of heart, such as *Saul* had, while in *ignorance*, and *unbelief*) palm it off on their hearers, for ALL GOSPEL; and practically say by their actions, as well as words, to the real disciples of Christ and such as own the *Christian Name*—“*Ye are his (that is, Christ's) disciples; but we are Moses' disciples.*”—But to such I would say, borrowing the language from my Master, that unless their righteousness shall exceed the righteousness of the scribes and pharisees, they shall in *no case* enter into the kingdom of heaven; their patching with the *new cloth*, their *old garments*, only makes the *wrent worse*. In order to be *clothed* with the righteousness of Christ, it is needful that they be *unclothed* of their legal rags, and divested of the robes of their own invention, which will not hide their shame; and the *new wine* of Christ's kingdom, must be put into *new bottles*—the *new hearts* of his believing children.

These reflections are not intended to implicate any particular order of professed christians; but may be justly considered as applicable to all such, as are *found wanting* in the SOUND DOCTRINE of the New-Testament: while I bear on my mind, at the same time, the striking declaration and denunciation of the apostle Paul, Gal. i. 8, 9; “*But though I we,*” (the apostles) “*or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.*” *As we said before, so say I*

now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.—

For myself I think I can say, if I know my heart, that my motive in preaching, is the glory of God, and the good of souls. I have no party nor *sect** to build up, and none to pull down, any farther than to preach Jesus Christ unto them; and if by this mean, any should be shaken from a false foundation, and led to build on the TRUE ONE, I shall certainly feel as though, as a minister of Christ, my work has been blessed; feel the approbation of my Master; and no one will have cause to find fault with me on that account. At any rate, I ought to be sound faithful in the cause in which I am engaged; and let all such as belong to the kingdom of our Lord and Saviour Jesus Christ, strive for those things which make for peace, and christian union, by letting go all their errors, and embracing Christ's gospel in its purity, and *Him*, with the whole heart.

For myself I feel determined to preach the gospel to every creature, as far as I am able; for I have always felt and still feel determined to preach wherever I can find a congregation to hear the word—among the Methodists, Baptists, Quakers, Presbyterians, Church of England, Roman Catholics, &c. &c.

But says one, brother Colby, you are very liberal. Surely I am; I have a free gospel to preach to all mankind: and in every nation he that feareth God and worketh righteousness, is accepted of him. Is this the ground that Christ laid out, and the apostles built upon; and have we not wandered from it and taken upon us names and burdens, that we should be better off without than with? Some tell us, however, that the different names that the children of God are

*Except the sect mentioned, Acts XXIV, 5; and Acts XXVIII. 22. viz. the followers of Jesus Christ, called *Christians*, first in Antioch—Acts XI. 26

known by, do no hurt. One brother told me, not long since, that they were necessary ; that without them, we should not know each other apart. I told him that was the difficulty ; we had known each other apart too long ; and it was high time to know what our dear Saviour said to his disciples.

“ *Oae* is your Master, even Christ ; and all ye are brethren.” But shall I show my Christian readers, that these party names do hurt, and entreat them to leave them for the name of Christ ? Say for instance, a stranger comes into our town to preach. The first inquiry is, who is he ? what denomination does he belong to ? One answers, why, he is a Methodist, a Freewill Baptist, &c. as the case may be. Oh ! says the standing order, I have a sufficient idea of the methodists, freewill baptists, &c ; they hold to inconsistencies : that a man can save himself, &c, I don’t wish to hear him. Question. Did you ever hear him preach ? Answer. No : but they say that the denomination he belongs to, are a strange set of beings. Now reader, see how much prejudice a *party name* carries with it ; how it shuts the door : yea it bars and prevents your hearing a man of God, a minister of the everlasting gospel, who might be instrumental of the conversion of your soul, would you go to hear him. But let us look again. Another stranger appears in town. Inquiry is made what denomination he belongs to. Why, he is a presbyterian. Ah ! replies the freewill baptist and methodist : we have a sufficient idea of that order ; they preach for money and divine for hire—we don’t want to hear him.—Question, did you ever hear the man preach ? No ; but I have always been taught that they preach by their learning ; make a trade of preaching ; are always crying down all other denominations, &c.—Now reader take another view of the monsters, prejudice, tradition, superstition, and bigotry, which generally go hand in hand. See how you are reject-

ing you know not what, till you hear : perhaps the preacher objected to was a pious, godly man, and a gospel preacher.

Well, says one, these party names exist, and what shall we do ? Answer. Cease contending about them, and they will all die for want of support.—Christ has raised up the Standard, and, let us all rally round it, and we shall be one. But if you do not see with me in these things, I am determined not to throw you away, if you love Christ, nor contend with you. But say you—you are so charitable for all denominations, I fear you are not established yourself. Answer. I am firmly established ; and have been from the moment my soul was converted. I am determined to contend earnestly for the faith once delivered to the saints ; I will not give up truth for error ; and whoever throws error into the king's highway, where I am laboring, to stop poor travellers from getting to heaven will put me to the trouble of throwing it out, that the way may be clear and plain—I repeat it again, that I have a firm opinion of my own respecting these things ; but my religion don't consist in opinions, principles and tenets ; and how narrow is that religion, how scanty that charity, that extends and does good only to "*my order.*" The Lord says by the mouth of the prophet ; comfort ye, comfort ye MY PEOPLE, saith your God ; not this, that, nor the other denomination, to the exclusion of all others. But these brief hints must suffice for the present, although I confess my mind has been so exercised with regard to these things, that I have thought I could write a folio, if it would do any good by uniting the people of God. But before I close, I must express my surprise and grief, in witnessing the declaration and progression of the war in New England ; declared and carried on by the professed ministers of the gospel. One important point of the dispute appears to be relating to the *Trinity*. It is a pity there should

be so much contention about that which is not in the bible. What profit would it be for me to write volumes, to prove that snow, ice and water are one?—Or on the other hand, to prove that water existed before ice : or that snow was of a more recent date ? Or what advantage would the christian world derive from my calling their attention by publishing pamphlet after pamphlet, to prove that the Father, Son and Holy Ghost are *one* ? Or that the Son is equal with the Father that he is *very* God, &c. ?—Christ said, when on earth, I and my Father are one ; he that hath seen the Son hath seen the Father also. I in him and he in me, &c. That all men should worship the Son even as they worship the Father ; for he thought it not robbery to be equal with God, &c.—Or on the other hand, to prove that the Son is not equal with the Father, and so give the dimensions of Christ, as though we could bound, limit, fathom, or comprehend the dear Redeemer ? We ought to remember that we cannot comprehend ourselves, much less the exalted Son of God. O my brethren in the ministry of every denomination, let us all unite to proclaim Christ to a dying world, as a glorious and all sufficient saviour ; and when we have all cast in our mite, and said all that we can of his beauty, glory, wisdom, love, power, and willingness to save all that come unto him ; the half, the hundredth, yea, the thousandth part will not be told. Even so Amen.

And now I hasten to a close, by saying, that if it please God to preserve my life and restore my health, and prepare me for further usefulness in his blessed service, I am still determined to spend and be spent in it. For although I enlisted into it at an early period of life, I do not regret it. And notwithstanding the labors and travels I have endured, the dangers I have passed through, the temptations I have had to withstand, the opposition, aspersions, reproaches, and persecution, I have borne for his name ; I am still

more and more delighted with the work ; and resolved, if possible, to double my diligence in it. And would here recommend to all my dear readers, who have been so happy as to experience a saving change, not to look back ; but to forget the things that are behind, and reach forth to those things that are before, and press towards the mark, for the prize of the high calling of God in Christ Jesus. And if any have backslidden, I advise them to remember from whence they are fallen, and repent, and do their first work.— And if these accounts should happen to fall into the hands of any of those who believe not, and they, like Nicodemus, should ask, How can these things be ? I advise such to make an experiment. 1st. By searching the scriptures daily. 2d. By reasoning with the Spirit of God. 3d. By confessing and forsaking their sins. 4th. By submitting themselves to God, humbling themselves in his sight, and earnestly imploring his pardon, with a resolution never to leave the throne of grace, till they are born again. If my life should be prolonged, and God should be pleased to make use of such a worm as I in his glorious work ; I shall publish a second volume, that those who are desirous, may have the privilege of reading the wonderful works of God, wrought by the feeblest means ; through the instrumentality of one, who esteems and considers himself less than the least of all saints, and a servant to them all for Christ's sake. And he most earnestly desires the fervent prayers of all the faithful ministers and humble followers of Jesus Christ.

JOHN COLBY.

H Y M N,
COMPOSED BY THE AUTHOR WHILE IN OHIO.

Oh! if poor sinners could but know
How much for them I undergo,
They would not treat me with contempt,
Nor curse me when I say *repent*.

Give credit now to what I say,
And mind it till the judgment day;
Of God I'm sent, constrain'd to go,
To call upon both high and low.

And wo is me, if I refrain
From going forth in God's great name;
A dispensation I've received,
And my kind friends I now must leave.

My parent's house I bid adieu,
And on my journey now pursue,
To distant climes far to repair,
To call poor sinners far and near.

But O the trials of my heart,
To think I must with parents part;
In tears I left them, fill'd with grief;
I could not give to them relief.

They brought me up with tender care,
And for my health no pains did spare;
Expos'd themselves both night and day,
While fevers wore my flesh away.

My loving brethren think it strange,
That I should leave my nearest friends;
My sisters wonder where I am,
That I do not return again.

Ye list'ning nations pray give ear,
While I to you the truth declare;
May wisdom now inspire my heart,
My joys and sorrows to impart.

Through winds and storms of rain and snow,
Both day and night I have to go,
To attend the appointments I've made,
Or find a place to lay my head.

Through sultry climes and deserts wide,
I am directed by my guide;
No cooling streams to quench my thirst,
If I for want should turn to dust.

I draw no pension here below,
To pay my charges as I go;
I go forth on my own expense,
And trust in God for my defence.

Oft times with hunger I grow faint;
I travel on till almost spent;
I find no friend nor helper nigh,
But he who hears the ravens cry.

Through streams and rivers, deep and wide,
Both high and swift I have to ride;
The rolling current beats with force,
And often drives me from my course.

The thunder roars when clouds arise,
Tempest and darkness veil the skies;
All nature trembles at the sound,
And wet and cold I'm often found.

But greater perils I repeat;
'Tis when I with false brethren meet;
Their clothing is much like the saints,
But God abhors their false pretence.

I do not limit conflicts here,
I've foes within, I have to fear:
I'm often into bondage brought,
In ways that I but little thought.

But yet I hear a heavenly voice,
Saying arise, in me rejoice;
Go to the world's remotest bound,
I'll be thy friend when foes surround.

And when my work is done below,
I trust to glory I shall go:
And take my lofty, distant flight,
To dwell with saints in glory bright;
Meet all the heavenly pilgrims there,
And in God's kingdom have a share.

END OF VOLUME I.

THE
LIFE, EXPERIENCE, AND TRAVELS,
OF
JOHN COLBY,
PREACHER OF THE GOSPEL.
WRITTEN BY HIMSELF.

IN TWO VOLUMES.

VOL. II.

COME and hear, all ye that fear God—and I will declare what he hath
done for my soul—PSALMS, lxvi. 16.

WE speak that we do know, and testify that we have seen—JOHN, iii. 11.

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LIFE &c. OF JOHN COLBY.

VOL. II.

DECEMBER 19th, 1815. The first volume of my life ends. The second volume and first number begin the 10th of the same month and year. I tarried in Portland until the 15th, I then left Portland and went to Kennebunk, and preached in the evening.

Saturday 16th, I went to Kittery. Sabbath day 17th, preached in Portsmouth, &c.

After staying a few days I went to Salisbury and preached, and from thence proceeded on to Rhode-Island, at which place I arrived Saturday, 23d.

Sabbath day 24th, I preached at Burrilville meeting-house; I found the church well engaged, (more so, I think, than I ever knew them before,) and well united, bless the Lord! The next Sabbath day, 31st, I preached in Gloucester.

Monday being new year's day, I preached at Burrilville meeting-house from these words, "This year thou shalt die."

January 7th, 1816, Sabbath day, I preached at Smithfield Academy, and baptised Esther Smith, a worthy, pious sister; we had a glorious time.

Sabbath day, 14th, I preached at Burrilville—we closed the meeting with attending to the communion.

Sabbath day, 21st, I preached at Gloucester—had a solemn meeting. 28th, I preached at Smithfield academy; baptised two young men.

February 4th, I preached at Burrilville; baptised six; had a solemn meeting; took my leave of the brethren for the present.

In the evening I preached at Gloucester. Monday I went to Providence, and preached in the evening.

Tuesday, 6th, I went to Boston; tarried there thro' the week, and preached there on sabbath day, 11th. I then shaped my course for Portland, Me. I went by the way of Portsmouth, and preached there twice. I arrived in Portland on the evening of the 16th, and found a glorious reformation spreading throughout the town, in almost every society. Many were already praising God for his goodness to their souls; while scores if not hundreds more were seeking the Saviour's love to know.

I tarried in that region seventeen days, preaching in Portland at the plains, at Gorham, Shoutwater, &c.

I had the privilege at Gorham of meeting Elder White, who had been preparing for a second tour to Rhode Island.

I gave him up my horse and carriage, and he went on to preach with the brethren and people there during my absence. By this time I had fully determined to make another excursion to the Province of New Brunswick. For ever since I was there last fall, I have felt almost a continual cry for the people. Eastport, Eastport! has been continually sounding in my ears. Notwithstanding my cough continues bad, my health poor, my friends (many of them) against my going, and a passage by water being often attended with fatigue and danger at this season of the year; yet I must forego all, commit myself to GOD, and go in his name. I think I never felt my dependence on the Lord more, nor a greater desire that he would go with me, than I did at that time. I proceeded and attended to my last duty before I embarked, which was to write, and send letters to my relations and to my friends in Vermont, New-Hampshire, District of Maine, Massachusetts, Rhode-Island, &c. in which I humbly begged an interest in the prayers of hundreds, that God would prosper my way.

I also mentioned the day that I hoped to arrive, and preach at Eastport, which would be on sabbath day, 10th of March.

March 5th, Tuesday morning, I went on board a packet which was immediately under way. We quickly lost sight of Portland.

I here found myself situated in the midst of about three score and ten, of all classes, sexes and ages. I and several others were sea sick. We had cold stormy uncomfortable weather; and together with this, a crowded cabin made my passage very fatiguing.

The Lord however was very merciful, and that more than amends for all. I was enabled to sing, pray and talk some, while on board, which I hope was not altogether in vain. I sometimes heard the passengers sing out in the dead of night, (as I lay coughing in my berth,) that man will die soon, I know; yes, replies another, that's a church-yard cough.—While hearing their opinions, I could lay with composure, and calmly reply to myself, that I expected to live to preach Christ to thousands yet, and perhaps to preach some of their funeral sermons.

March 10th, sabbath day, according to my faith and desire, I arrived at Eastport about 10 o'clock in the morning.

How condescending and how kind has my redeemer been to me! I am now safely landed on the Island that I have longed once more to visit, before I go the way from whence no traveller returns. I immediately applied to Capt. John Peavy's where I was cordially received by him and his family; also by brother Charles Peavy and family, who live in the same house. Capt. John took my trunk and other things, and having led me into a very pleasant chamber, richly furnished with every thing to make me comfortable, said, you must make this your quarters while you stay.

I thanked him and praised God. I was afterwards

informed by brother Charles Peavy's wife that Capt. John ordered the room prepared the day before, on hearing that I had arrived at West-quaddy. It being now but a few minutes to meeting time, I endeavored to make ready, and after taking a little refreshment, (at the ringing of the bell in the large school house,) I repaired thither for public worship. I found a young preacher who delivered a discourse in the forenoon. I was soon constrained to believe from his notes and manner of preaching, that he would not be very likely to rouse the people to a sense of their danger. He informed me it was a very dark time as to religion on the Island. He however prayed for a revival, and that the Lord would send by the hand of whom he would send. But it appeared afterwards from his opposition and hard speeches, that he was not prepared to rejoice in the answer to his prayer.

Sabbath day, P. M. I was requested by the people and impressed by the good spirit to preach and immediately I conferred not with flesh and blood. I spoke from Luke 13th chap. 6, 7, 8 and 9th verses.

The congregation was large, and unusually solemn; many wept, and some rejoiced.

In the evening I preached at the same place from Matthew vi. 20. The house was much more crowded than it was in the day time. I was informed many were obliged to go away who could not get in. From every thing I could discover, I began to entertain a secret hope, that I had not come in vain, neither in my own strength and that the impressions which I had felt about Eastport since I was here last fall, were not delusions of the enemy. I thought I could clearly discover a little cloud, about the size of a man's hand, and hear the sound of a great rain.

O may my God make known his power on this Island ! where there are but a few of his real followers.

Tuesday evening, I preached at the same place, (from Genesis, chap. 24th and verse 49th,) through

much infirmity of body, but with great satisfaction of mind. The people crowded the house, and heard with great solemnity and candor.

Thursday and Friday evenings, I preached upon the Island to crowded and solemn congregations.

Sabbath day, 17th, I preached in the large school house, the usual place of public worship, where I likewise preached in the evening. When I was here last fall, I desired the young people to read attentively the 8th chapter of Proverbs, and promised them, if I ever returned, I would preach to them from a verse in that chapter. I accordingly took the 17th verse for the subject of my discourse in the forenoon, and addressed myself to the youth in particular. The audience was large, and they paid the most profound attention. I spoke in the first place of the love of God to mankind in general ; secondly of his love to them in particular, who love him, (for they are to him as the apple of his eye ;) thirdly, of the encouragement to the youth who seek the Lord early ; for it is said : " They shall find me."

I thought from the attention, solemnity and tears, many said, through his grace we will seek until we find.

Tuesday, P. M. we had a free and open conference, for all to speak, pray and sing, who had a desire. I was informed that this was the first meeting of the kind, that had been on the Island for many years.

The banished children of God and mourning sinners rejoiced, not only to hear a free gospel preached, but also to hear a free meeting appointed.

The professors of religion of different denominations, most of whom belonged to no church in particular, gathered from every part of the Island.

The meeting commenced with singing, prayer and praises to God, after which I read the 12th and 13th chapters of first Corinthians, and having made some brief remarks, I gave liberty for all to speak as the

spirit should give utterance. A young man arose and began to tell what the Lord had done for his soul ; he related his experience, which was very interesting.— The people then arose in quick succession and spoke their minds. All seemed to be led to tell their experience, and I think I never heard better experiences than were related that afternoon.

After about 13 or 14 had spoken, the night overtook us. We appointed another conference in a week from that time, and having prayed and parted in love, many returned to their dwellings saying that they had not enjoyed such a meeting for months and years.

Wednesday evening I preached at the usual place, and a truly solemn meeting we had.

Friday evening we had a prayer meeting at Mr Jeremiah Burgin's. The house was crowded, it was a weeping and solemn time.

Signs of a revival appeared more and more visible at every meeting which I have attended. Saturday I attended another prayer meeting. About 9 of the clock while I was at prayer, two men came in ; when prayer was ended, they told me, that they had come at the request of Capt. Warren Hathaway, in a small schooner, to carry me to Deer Island, where I was to preach the succeeding day, [sabbath day,] I felt very much fatigued, and my cough continued very bad, but my word had gone on and my body must follow.

I went on board, we made sail, was hailed by the guard, obtained a pass, got under way, and arrived at Capt. Hathaway's between one and two of the clock at night.

The next morning I was joyfully received by the Capt. his wife and family. I believe the son of peace abides here. I formed an acquaintance with this family when I was here last fall and preached three times in the neighborhood at the house appoint-

ed. I saw the people collecting by land and water from all directions. We had three meetings in the course of the day and evening.

The people were all attention and solemnity ; some rejoiced and many mourned. A number came from Eastport, and expected me to return with them, but by especial request, and from a sense of duty, I tarried Monday, and preached again in the evening.

Tuesday morning, Capt. Hathaway and some of his hired men accompanied me back to Eastport. I think I may say of this man as the centurion said of himself, Matthew viii. 5, 6, 7, 8, 9 ; Luke vii. 2, 3, 4, 5, 6, 7, 8 : " I also am a man under authority, having soldiers (or servants) under me and I say to this man go, and he goeth, and to another, come and he cometh," &c. &c.

His vessels at sea and those which he had building at home, employ a large number of hands. He has an abundance of this world, but his main treasure I believe is laid up in heaven. I think him to be a humble christian, and although he has never as yet attached himself to any religious society, I nevertheless think the day is not far distant when he will, and become a pillar in the church of God.

Tuesday, at 1 of the clock according to our appointment, we met at brother Charles Peavy's for conference. Our meeting was more crowded and heavenly, than the one which we had last week.—Four and twenty spake for the LORD, and some several times. I cannot express what I felt and saw concerning all things around, in any better language, than to say that it seemed as though the house was filled with GOD.

His presence made the place awful and glorious.

Many rejoiced, numbers mourned and wept. Some confessed their errors, some endeavored to speak, but were so affected they could not. Near the close of the meeting Mr Jere Burgin, one of the first men

of the Island in many respects, publicly desired prayers. This gave great solemnity and favour in the moment of prayer. Several blooming youth then came to me, and in tears informed me of their mourning and depraved situation—the desire which they had to obtain religion, and to have me remember them at the throne of grace. Judge Burgin, a brother to the one I have before mentioned, requested the next conference to be held at his house ; it was accordingly appointed at the place requested.

Wednesday evening I preached at the usual place. We had a crowded audience and a solemn season.

O LORD ! cause thy work to spread with power.

Friday evening I attended a prayer meeting at brother Todd's (a little out of town)

There were the most people collected that I have seen together since I have been on the Island ; but the formal improvements and opposition from a certain preacher made it rather an uninteresting time, and caused many to wish that he had staid away or been silent. After meeting, (before the people were all dispersed) he made a desperate attack on me with all the artillery he had, well loaded up with principles, tenets and doctrines of men. This was a general battle, and lasted till after midnight. He told me we were as different as light and darkness, and that he detested the doctrine that I preached, viz, “ that Jesus Christ by the grace of God tasted death for all men :” Hebrews, chap 2d and verse 9th. Also “ that the spirit of God should reprove the world ;” John chap 16th, verse 8th. Likewise, “ that the gospel was to be preached to every creature ;” Mark chap 16th, verse 15th. I told him that detestable as such kind of doctrine was, the Lord had owned and blessed it to the conversion of thousands. He then told me that he thought of staying over the sabbath, and wished to know if I was willing he should attend meeting with me, and preach half of the day.

I told him that last sabbath I preached at Deer Island, and had made an appointment here the next ; that there were vacant places all around, and that I had no time to lose or be idle. Nevertheless if the Lord should summon him, or any body to preach on the sabbath, he might be assured that I should not quarrel with them about it ; but, said I, you can judge sir, for yourself, whether it will be for the glory of God, for you and me to labour together any longer, when you say, we are as different as light and darkness, and that you detest the doctrine that I preach, &c. He said no more about staying, but started the next morning for home, having been here about ten days.

Sabbath day, March 31st, I preached twice in the large school house in the day time, and once in the evening ; the house was remarkably crowded at every meeting. Some stood without and heard as long as they could endure the cold, and many came that were wholly unable to get in or to hear, but went away. O Lord ! bless their dear souls and prepare them to dwell in that house not made with hands, eternal in the heavens.

The attention and solemnity, as I have before observed, were very great. After sermon in the evening, a number spoke, among whom was Capt. John Peavy, a man of distinction, at whose house I reside. He had professed religion several years ago, and had a beautiful and solemn gift in prayer and exhortation.— At length he shrunk at the cross, laid down his testimony, and died. Having an abundance of this world, which loaded his mind with care, he has enjoyed but little religion, (as he says himself.)

For some time he has appeared very solemn, and his mind has been much exercised for several weeks. When he arose and began to speak, he laid the axe at the root of the tree, by confessing his disobedience and backsliding. His coming forward was so unex-

pected, and his testimony so weighty, that it cut all before it. It was observed by some, that it seemed like a shock of electricity ; everything shook around them.

Monday, April 1st. Very stormy, as it continued to be Tuesday in the forenoon. The wet and muddy travelling did not prevent the people from collecting at Judge Burgin's in the afternoon for weekly conference.

There was not only an increase of numbers, but also of speakers. There were about eight and thirty spoke; Judge Burgin among the number; he earnestly entreated the people of God to pray for the conversion of his soul, that he might know the enjoyment of religion, and spend the remnant of his days in the service of God. He furthermore encouraged all around him to seek diligently until they found him of whom Moses in the law and the prophets did write. This had a glorious and solemn effect. A number more came forward desiring prayers. O how unspeakably great has been the goodness of the Lord to us this day ! I am sure it cannot be forgotten in time nor in eternity.

Wednesday evening, I preached at the usual place, the house was thronged, the people very solemn, and I had a good time in preaching the word.

Friday we had a prayer meeting. In the evening I preached at Andrew Warrington's, about a mile up the island. His house, though large was crowded; people came from almost every part of the island ; a large number walked up from the town. Eight spoke after sermon; their testimonies were weighty; some confessed their remissness and carelessness ; some were under deep conviction, and some happy in the Lord. The young people were more affected, than I ever before saw them.

Sabbath day, April 7th. Our meetings both in the day and the evening were crowded and solemn. It was thought the assembly in the evening was greater

than ever met there before; a large number was without; all was attention and many were in tears.

A number of the British officers and soldiers attended, who appeared very candid.

Monday I visited a number of families up the Island; had a good time; found some happy, some under conviction, some mourning for their sins, some on beds of languishing; one man in particular who was thought to be near his end. I had the mournful pleasure of conversing with him. I found he had embraced religion many years ago, but had been living in a backslidden state. When I asked him his views with respect to his recovering, he looked, unutterable things, and said, "I want that life which never dies." This I was glad to hear.

After singing, praying and conversing with him, I recommended him and his family to God, and the word of his grace.

Tuesday 9th was a rainy day, and we concluded our weekly conference would be thin, but soon, indeed, were we disappointed.

We were immediately convinced, that no weather would stop the people from collecting, for it was allowed by all that there had never been so many seen to a conference before. How many spake I cannot say, but this much I can say, it was a glorious day. Many spoke that I never heard before. The meeting on Wednesday evening was crowded and solemn, as usual.

Thursday I attended meeting at a place called Chocolate Cove, on Deer Island.

Friday, 12th, we returned to Moose Island.

We were overtaken by a severe snow storm. A British sailor was drowned in a few minutes after I landed; four more made a narrow escape.

Sabbath day, April 14th. Preached on Moose Isle at the usual place. The house was not only filled with people, both day and evening, but many hearts

were filled with sorrow and mourning, and many more with joy and peace.

Tuesday we held our conference at brother Peavy's; found the house unusually crowded. Many spoke for the Lord that day, and we could say of a truth, it was a day of good tidings. At our meeting on Wednesday evening I think there was good seed sown, which I trust will spring up hereafter. It was remarkable that there were four preachers present, and not a word uttered by one of them. O God! convert preachers unto the work, for Christ's sake.

Thursday I went to Penimquon, and preached.— In the evening I crossed over to Eastbay, and preached at brother Moses Lincoln's. The people flocked from all directions, and from many miles distant to these meetings. We had a very solemn, refreshing and awakening time.

Friday I returned to Moose Island, and preached at brother Johnson's in the evening. It was a very solemn, weeping, and crowded house. Two or three blooming youth under deep concern, arose and spoke for the first time, confessing in tears their sins, and desiring the people of God to pray for them.

Saturday I preached in the lower part of the town at Capt. Compton's. His sister told her experience for baptism.

Sunday, 21st, preached on Moose Island at the usual place, and as usual, we had firstly the presence and spirit of the Lord; secondly, the prayers of the saints; thirdly, a free gospel to preach; fourthly, a crowded audience of attentive, solemn people, in and about the house, to hear. There were not only people from every part of this Island, but also from Deer Island, Campobello, Leebeck, Denninsville, Penamquon, Eastbay, and some other places. "Unto him shall the gathering of the people be." There is evidently an increase of people, solemnity, and tears.

God is carrying on a glorious work, for which I

praise his name. I preached in the afternoon on the subject of election from the following passages of scripture; Romans, Chap. viii verse 28, 29, 30, 33; Romans, Chap. ix, from the 11th to the 24th verse. I told the people, they had often heard me proclaim free salvation, and tell them that Jesus Christ by the grace of God had tasted death for every man; Hebrews ii. 9; "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." 1st Timothy ii. 5th 6th; "And he is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1st John, chap. ii; verse 2d.

There had undoubtedly been an inquiry in the minds of many, whether I believed in election or not. I told them I did, and would proceed to explain the verses I had read. The Lord said to the people of Israel, you, and you only have I known of all the nations of the earth. Paul says, "For whom he did foreknow, he also did predestinate." This foreknowledge does not allude to any thing which transpired in the early ages of eternity, as some people tell us; but it evidently refers to something, which took place between creation, and the time the apostle wrote to the Church of God at Rome.

To tell us of what took place in the early ages of eternity is inconsistent. Early ages imply a beginning; and we may with the same propriety say towards the latter end of eternity. To say that persons were elected in Christ from all eternity is no election at all; of course Bible election is destroyed.

For if persons were ever elected, there must have been a time of the transaction.

Romans, chapter viii: verse 30. The words called justified, glorified, are all in the past tense; they relate to something which was finished, and ended, when the Apostle wrote, of course they have no allusions to na-

tions or people since. If those passages prove anything for those who believe in unconditional election and reprobation, they prove too much; for it is certain God foreknew every creature, that ever did or ever will exist, and on that principle of reasoning all would be glorified and universalism be confirmed. But this is not the case, for those who die in their sins will never go where Christ is gone. People make a great mistake when they take those promises that apply to certain characters, as prophets and apostles, and apply them to all believers; or those promises that apply to believers, and apply them to the whole world.

As to election, it doth not appear that ever good men were termed God's elect, till more than two thousand years from creation; and the first occasion of this kind of language being used, was when God separated or chose the nation of the Jews from the nations of the earth, then sunk in idolatry and wickedness. And as the separating of the christians from the Jews, when Christ was here on earth, was a similar event, no wonder that similar words and phrases should be used. An Apostle exhorts his brethren to give all diligence to make their calling and election sure; had it been made sure in Christ from eternity, I see no propriety in the exhortation. I cannot find by searching the scriptures, that the words election, elected and elect, are used more than seven or eight and twenty times in the bible; and they always refer to all believers in general, and to the apostles, prophets, Jews, patriarchs, angels, and Christ in particular.

These words never apply to ungodly sinners, for I cannot believe that God's enemies are Christ's sheep. No man is elected, nor ever will be, unless he is born again; for we are chosen through sanctification of the spirit and belief of the truth, says the apostle.

When we are brought to believe in the truth, it makes us free, and we are sanctified by the spirit of God.

It does not follow, because the above classes are called the elect, that any are reprobated, unless they make themselves so. If we have but one president or king, it is certain that all the people in the kingdom cannot be elected to that office ; yet if his election is such as it ought to be his election is for the general good of the whole. This is the idea which I have of election. How important to a lost world was the election of Christ to be a mediator between God and man ; who verily was fore-ordained, saith Peter, before the foundation of the world, &c.

That is the only place I can find the word foundation mentioned in the bible, and there it applies to Christ, who was chosen to be a prince and a saviour. Thus the unconverted world is benefited in a greater or less degree by every class termed the elect. Romans, 6th, 11th, "For the children being not yet born, neither having done any good or evil, &c. "It was said unto her, the elder shall serve the younger;" as it is written, Jacob have I loved, but Esau have I hated. It has been preached from the pulpit, and believed by the people, that God hated Esau, and loved Jacob, before they were born; but this is not the case. Reader, believe me, God is not partial to one being more than another; read for yourself. Genesis, chap. 25th, verse 23d; "And the Lord said unto her two natures, &c.—and the one people shall be stronger than the other people—and the elder shall serve the younger.

This is the end of what the Lord said to Rebecca; Jacob's and Esau's names are not mentioned. About fourteen hundred years afterwards was written in Malachi, chap. 2, to verse 3; was not Esau Jacob's brother ? saith the Lord, yet I loved Jacob and hated Esau.

This is the text to which Paul refers, when he says, as it is written, &c.

The reason of God's hating Esau may be seen by

reading the tenth verse of Obadiah, and the 41st verse of the 27th chapter of Genesis. Look and see! It is very evident that the Lord hates every murderer, and loves every christian; for he saith to Moses, I will have mercy on whom I will have mercy. Quere,—On whom will he have mercy? On every humble, penitent soul. The scripture saith unto Pharaoh;—“Even for this same purpose have I raised thee up, that I might show my power in thee.”

Query. Who has not God raised up to show his power? It is certain every son and daughter of Adam bespeak the power of God. Let it be known that Pharaoh had a space for repentance, as much as any other person; but it appears he had sinned it away, and he could say, who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. Exodus, chapter 5th, verse 2d.

He now makes this proud and stubborn appearance; and having been often reprov'd and hardened his neck, he was suddenly destroyed, and that without remedy. Verse 18th, “and whom he will he hardeneth;” that is, all such as will not have Christ to reign over them. The same sun that melts down the humble penitent, sears and hardens the stubborn and impenitent. Verse 20th, “Shall the thing formed say to him that formed it, why hast thou made me thus?” viz. why hast thou made me capable of attaining eternal life only through repentance and faith in our Lord Jesus?

Hath not the potter power over the clay of the same lump, to make one vessel to honor and another to dishonor? Every vessel is clean when it comes out of the potter's hand, but the vessels are converted to different uses afterwards, and notwithstanding all God's power, we have no account in the record of truth, that he ever exercised his power in creating any for damnation, for he is not willing that any should

perish, but that all should come to repentance. 2d Peter, iii. 9th.

Respecting the vessels of wrath fitted to destruction, it is evident the Lord waits with much long suffering to be gracious, till ungodly sinners treasure up wrath unto the day of wrath, and fill up their cup of wickedness and become ripe for destruction.

Justice then cries cut them down, mercy no longer interposes, and thus the wicked are driven away in their wickedness.

The vessels of mercy are those which he had after prepared unto glory, not from all eternity, but from the time they were converted, and prepared by grace to go into the spiritual house, and be changed from glory into glory as by the spirit of the Lord.

I have briefly and candidly offered what light I have on the subject. Christian reader look at it with candor.

Monday 22d; This was a solemn day. A man stationed in the British army, from Scotland, who had heard me preach several times, came in to see and converse with me about religion. I had a good time, and could say with Peter, that God is no respecter of persons. While we were in deep conversation, tidings came that a British soldier, who had been confined in the fort for the horrid crime of murdering a young woman, and who was to have his trial in a few days, had hung himself; although he had always denied the fact, by this act he cried guilty with a loud voice.

In the afternoon, I attended the funeral of Major Dana. Friday he was seen walking in the streets; Saturday evening he died; and now he is moving to the silent grave, preceded by sixty of his brother masons, and followed by his afflicted widow, fatherless children, and a long procession of acquaintance and friends. The masonic ceremonies being ended at the grave, the procession returned to his stately ed-

ifice, where his widow deeply lamented his sudden and unexpected departure, and that she had no opportunity of conversing with him on matters of eternal moment. O ye living, set your house in order, for you must die and not live.

Tuesday our conference was up the Island at brother Walme's, whose house was well filled. We had as usual a good and solemn meeting; likewise on Wednesday evening at the large school house.

Thursday I went to Deer Island, preached in the evening; likewise on Friday.

Saturday, returned to Eastport and preached there on the sabbath day, 28th. We now find that a large house for public worship is very much needed.

People came from all directions, and many of them were obliged to remain out of door. After preaching a sermon, we repaired to the water, and I baptised three.

It was thought there never were so many people together at Eastport before. At two of the clock in the afternoon, I preached a second sermon, and at six, a third; solemnity, attention and mourning for sins were visible through the day.

Tuesday, April 30th. At one of the clock, we held our weekly conference at the large school house, for no private house, would convene the people. As a few had been baptized, more expected to be soon, many more under deep conviction, a number of professors scattered over the Island, who belong to no church in particular, we deemed it proper that a church should be embodied, planted, gathered or established, in the apostolic order; for unless we are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, our foundation must fail.

I had previously embraced opportunities of conversing with a number of pious, leading characters to know what they intended to do, and informed them

that they would be under the necessity of choosing one of the three following things; 1st, either to join with a small church, that then existed on the Island, whose members were chiefly in a backslidden state, too much engrossed with temporal things, having a form of godliness, but denying the power, as many of them confessed afterwards.

Or, secondly, to remain as they were; or, thirdly, to come forward according to the New Testament, and unite as a church of God.

The first thing proposed, they said they could not consent to, for their consciences would not allow them to take such a solemn oath, in the presence of God, angels and man, to that in which they did not believe. They were certain that the church had many things inserted in their creed, which were not in the bible.

As to the second proposition, they said they could not be willing to remain, as they were scattered and slain witnesses, when there were so many coming forward who want a house and home; I mean a living church to join.

And as to the third proposition, they were willing to come forward.

There were twelve, eight brethren and four sisters, who came forward in the public conference, and united. I proceeded as a minister of Christ according to the New Testament, to consider them a church at Eastport, and recommended the scriptures of truth to them, as their only and all sufficient rule of faith and practice. I have no doubt but there were many more good christians present, who would have been willing to come forward and joined, but I thought it not prudent to give a general invitation then, lest some should come forward that we could not fellowship.—The church being furthermore but just embodied, with many spectators they would not be likely to act with that freedom and deliberation, that they would at another time. We therefore appointed another meet-

ing on Saturday late in the afternoon, to have those who wished to join; those who were seeking religion, &c. to meet with us. A goodly number spoke in the conference; we prayed and departed in love.

Wednesday I attended the funeral of Mrs Cushing.

Wednesday evening we had a very solemn meeting at the Widow Norrue's; several spoke, and some for the first time.

Friday evening we had a prayer meeting at brother Tuckey's.

Saturday, a little before night, we met at brother Peavy's according to appointment; five came forward and joined the church, which increased the number to seventeen. We appointed Capt. Peavy church clerk, and brother Babcock, deacon.

Sunday, May 5th, we had a blessed, good, solemn meeting; at the close of which, we repaired to the water, and I had the happiness of baptizing two. It becomes daily more and more evident that conviction and attention increase throughout the place.

Our conference on Tuesday at brother Peavy's, I think, if possible, was more heavenly than usual. A large number spoke; five desired the privilege of joining the church; these were received, which increased the number to twenty. May the Lord add to the church daily of such as shall be saved.

Wednesday, I attended the funeral of Mr-Cushing; he died one week after his wife. They now lay side by side in the cold grave; they lived a very careless life, and it is to be feared, died a miserable death.— They left one babe behind.

Thursday May 9th. My labor being ended here for the present, I left Moose Island, and went to Lubec to obtain a passage on to the west. I went on board a schooner, Capt. White of Portsmouth, Master, and sailed out a little before dark; stood out to sea.

Saturday night, we were visited with a very heavy gale and storm ; made land.

Sabbath day morning, a little past 9, through the fog—found it to be an island near Portsmouth—arrived in Portsmouth, N. H. harbor at eleven. At three in the afternoon found myself landed in Portsmouth, instead of Portland, as I calculated, when I left Eastport.

Being sick, the most of my way up, I was very thankful once more to get upon the land ; for my strength was nearly exhausted, and I felt quite fatigued. I retired to Brother A. Dearborn's ; went to bed, and took a sweat. The next day, I took the stage, and went to Portland a distance of sixty miles. I attended several meetings, and found that the glorious reformation continued to spread in that town.

Saturday I took the stage, and returned to Portsmouth, N. H. I preached there Sabbath day and evening, solemnity and peace were realized.

Monday 20th, I took the stage and went to Boston. Tuesday evening I attended a meeting there ; tarried in town until Thursday morning, I then took the stage, and went to Providence, R. I.

Friday I went to Smithfield.

Saturday, May 24th, I had now but nine miles to travel to reach Burrilville, at which place our quarterly meeting was to commence at ten of the clock, that day. On my arrival I found the brethren and people collected ; the most of them had done looking for me, knowing that but a few days before, I was engaged in the reformation at Eastport, between three and four hundred miles distant. Some of the people said a little before I arrived there, that one circumstance encouraged them to hope, I should yet come, and that was, that I had never failed of coming when I had an appointment there.

Our meeting, particularly on the Sabbath, was very

solemn and crowded. I doubt not but good was done in the name of Christ.

Two elders attended with me ; one of whom was Elder White, who had been preaching among the brethren and people in my absence.

I attended several meetings in the course of the week, in Burrilville and Gloucester ; all of which were solemn and crowded, particularly one at Burrilville meeting house. The occasion of this meeting was a funeral of one of deacon Salisbury's daughters, a member of the church, who was suddenly snatched away, and on Wednesday the 29th of May, was followed to the cold grave by a large concourse of people, and a long procession of mourning relatives.

Sabbath day, June 2d, I preached in Gloucester at ten in the forenoon, and baptized.

At three in the afternoon I preached eight or nine miles distant at the academy in Smithfield, and at the close of the meeting baptized three. By this time my little store of strength was much exhausted.

Monday, I went to Providence, and in the evening had an interview with the Governor of the State.

Having heard of my passage through Providence a few days before on my way to the quarterly meeting at Burrilville, he requested the family by the name of Dyer, on whom I generally called when in town to give him information when I was again there. A note was accordingly sent, and I found myself happily engaged in religious conversation with the Governor. The evening, I believe, was very agreeably spent by both of us, as well as by the family. I found to my satisfaction that he knew experimental religion.

He informed me, that he felt happier when he could get with a few of his brethren into a little prayer meeting, than he did in all the sessions of State, he ever enjoyed. Another instance he related ; that at a certain time, he retired to his bed under peculiar trials of

mind, and after falling into a sleep, he dreamed of reading the following passages of Scripture ; “ For we have not a high priest, that cannot be touched with a feeling of our infirmities, for he hath been tempted in all points like unto us, yet without sin.”

He then awoke, to sleep again, and dreamed it over a second and a third time ; he then began to weep and sing the following words :

“ Sweet is the work, my God, my King,
To praise thy name, gives thanks and sing &c.”

His wife then awaked him, and he found himself in a flood of tears, but filled with joy.

I told him that when I was in Vermont last summer a certain preacher mentioned in public, that the Governor of Rhode Island was a believer in Christ, and had followed him in the ordinance of baptism. Some who were enemies to Christ disputed it, and said he was on'y sprinkled. The Governor replied as follows. “ I was in the first place sprinkled, and afterwards I subjected myself to immersion.” The evening being now spent he kneeled down, and made a very humble, affecting and solemn prayer with us all ; he prayed very earnestly for me in particular, that my health might be restored, and my strength equal to my day ; after which we parted in peace. Having now finished my visit (short as it has been) in Rhode Island, for the present, I had it on my mind to return to Vermont, to visit my relations and brethren there, and endeavor to regain my health by getting some help for my cough, which remained very stubborn, and distressing.

Tuesday 4th, I took the stage and went to Boston ; attended one or two meetings with but little satisfaction.

Friday morning at four of the clock, I took the stage, and went to Concord N. H. I found a number of preachers, brethren and acquaintance belonging to the Senate and House of Representatives, the Legis-

lature of the State being then in session. I have now paid away near thirty dollars, for stage fare, since I came from Eastport. Some may think me extravagant, as there are cheaper ways of travelling in this country ; but permit me to state the circumstances. When I left Portland, the first of March, to go to Eastport by water, Elder White took my horse and carriage, and went to Rhode Island to preach there in my absence. When I returned I was obliged to travel in the stage, as before described.

Two days before I started on this journey from Rhode Island to Vermont, an unruly horse was put into my chaise, and ran away with it ; the chaise was immediately upset, while the horse affrighted, was upon the run, and was not stopped, till he had gone three miles ; at which time a little part of the harness was the only thing attached to him.

Our calculations were then frustrated ; Elder White having no horse there, was going with me to the state of New Hampshire, in order to attend a yearly meeting ; and as it increased my cough and spitting of blood to ride horseback, I let him take my horse, and I went in the stage. But to proceed with my narration. I left Concord, N. H. Saturday morning, and went to Andover, N. H. where the yearly meeting was held. It commenced on Saturday, June 8th, at ten in the forenoon, and continued until Monday noon. The collection of preachers, brethren and people was large. Many solemn truths were delivered and felt. Many of the hearts of the saints were comforted, while the unconverted mourned.

Monday, P. M. I crossed over into Meredith, at which place I found one of my sisters, who had moved from home since I left Vermont. I preached there on Tuesday, A. M. we had a full and solemn meeting.

Wednesday, 12th, having now about one hundred miles to ride, I took courage, and shaped my course

for Vermont. I arrived at my father's on Saturday, June 15th, much fatigued, with a poor, disordered body, but I trust with a thankful heart. I found my relations all living ; but my two sisters, who formerly had lived at home, and my brother David had moved away since I left, which made it appear rather lonesome ; as there were only four left. My father, mother, who was out of health, my brother Jesse, who had become an invalid by a fever sore, and Thomas, the youngest of the family, being fourteen years of age.— These are all who remain to occupy the house and farm where once a large family resided. It was, however, but a few hours after my arrival, before the family was larger than usual.

My relations and neighbors hastened to congratulate my return ; we had an agreeable, precious interview, and were not a little rejoiced at the privilege of meeting once more on the shores of mortality. I now reflect with gratitude and admiration, that I have been raised up to labor in the vineyard of the Lord the last year ; whereas, it was not expected by my friends and physician when I was sick last July and August, that I should be well enough to preach again, and much less to travel ; but I find that in the Lord Jehovah is everlasting strength.

I have been absent about nine months and a half, have travelled at least three thousand miles, by land and sea, chiefly by the latter, and have had the happiness of preaching Christ to thousands, and of seeing his spiritual, heavenly kingdom advanced, while the kingdom of darkness is every where falling. I have enjoyed the presence of my blessed Lord, and felt a heavenly peace in my own soul.

As to my bodily health and strength, it has been poor and weak. I cannot say that I enjoyed one single day of good health during my absence. I had several attacks, in which I was threatened with a sud-

den removal from this vale of tears, but having obtained help from God, I remain till now.

I continued at my father's and in that region from June 15th to July 23d. Two weeks of the time I was scarcely able to sit up. My cough was very distressing, my appetite and strength chiefly gone. I nevertheless attended meeting every sabbath day, while at home, although some of the time I was too unwell to preach. I made use of the following medicine for my cough; balsam of honey, balsam tolu, tamarack balsam, Doct. Moore's essence of life, with two or three sorts of valuable syrups, made of roots &c. About the 12th of July I began to discover my health was growing better. I continued to gain strength slowly till the 23d of July, and having preached and communed with the church the day but one before, and taken my leave of them and the people, it only remained for me to take leave of my father's family; which, when I was about to do, my father asked me if I was ready to start, I answered him in the affirmative; he said, we must again pray together before we part. I had till then sustained the thoughts of being separated from my relations in Vermont, with more than usual firmness, but scarce had he began to pray, when I found myself in tears, on hearing him repeat these words; "O Lord look down from heaven upon us, and give us a parting blessing: for here is our son and brother, who after a long absence from us returned home, and having been with us a few days, is again, weak and feeble in body, about to be separated from us." I thought I could trace his feelings from his prayer, and was induced to believe that he had serious doubts whether we should ever again meet on earth. I indeed felt an unusual degree of anxiety about my father, as he had met with an accident that morning; he fell from the upper floor of his still house, by which he was very much shocked. When he and his son for whom he prayed, had both looked

to the Lord for a parting blessing, I went my way — This was on Tuesday, July 23d, 1816. I had then a journey of about five hundred miles before me.

Eastport was the place to which I was bound. I went by the way of Haverhill, N. H. from thence to Sandwich, Portland. Me. Hallowell and Augusta on the Kennebeck, then to Montville, and on to Belfast and Buxtown. Leaving the Blue Hill on the right, I shaped my course for Sullivan, Stuben, Colombia, Jonesborough, Machias, Dennisville and Eastport, on Moose Island. I preached several times on the way. I arrived at the last mentioned place, August 10th, and although I was much fatigued, yet I was enabled to preach the next day, being Sabbath day.

Very many attended to hear the word with great solemnity. Three months have now elapsed since I left here; the church which was gathered during my abode here last spring, has stood very firm; there are now more than thirty members belonging to it. They continued their regular meetings while I was absent; several experienced religion, and many more were seeking. The prospect before us, we could confidentially hope was glorious. A number soon found it their duty to follow the Saviour in the ordinance of baptism. The reformation solemnly and gradually increased, till it became more conspicuous and convincing in the eyes of all the people.

The latter part of September, my mind was refreshed in hearing from my dear brethren in the state of Rhode Island, by a letter from Elder Joseph White, who is now at that place. He states that it is a good time among the brethren. That some have lately experienced religion; and that he has had the pleasure of baptizing Judge Steer, who went with great firmness and composure. His wife and two daughters have now the happiness, of being members of the same church with him.

I continued to preach at Eastport until November

28th. In the mean time I visited Dennisville, Penemaquon, East-bay, Campobello, Deer-Island, &c. At the latter place I called to see a young sailor, who was very low in consumption; he could not utter a word save in a whisper. I soon found, however, that he felt much concerned about his future state. As it distressed him very much to speak, it was deemed most prudent to talk to him, without asking him many questions. He told me that it would not hurt him to hear me talk, sing, and pray, &c. but that it would give him great satisfaction.

I endeavored to point out in a clear light the only remedy. I was not a little surprised and affected, when I prayed to see him arise and kneel with me.— A few days after, he was brought out of darkness into God's marvellous light, of which happy change he gave a bright evidence, and a general satisfaction to the good people in the neighborhood. He then sent for me to make him a second visit, but my health, and multiplicity of calls and appointments forbade it. He sent again and again for me, not only to make him a private visit, but to have a meeting at his house, and preach. I at length made an appointment.

When the day arrived, it was very stormy, windy and cold; I however succeeded in reaching the harbor, by leaving the open boat in which I started, and going on board a decked vessel. We had a good meeting; the young man seemed perfectly resigned to his lot, and only wished the privilege of going forward in the ordinance of baptism. He told me that that was the reason of his being so solicitous to have me make him a second visit. I asked him if he thought he should survive the completion of the ordinance; he replied, that he had no doubt, but that he should be enabled to pass through it; that it was the command of Christ, and he would support him. He moreover said, that if I would visit him again on a pleasant day, he would whisper out what he had ex-

perienced to me, and I could rehearse it to the brethren. I told him to rest perfectly easy respecting that ordinance, to put all his trust in the Lord Jesus, and that if an opportunity did not present, he would be as accepted in the world above without as with baptism; for Christ's yoke was easy, and his burden light; that is to say, he required not impossibilities of his creatures.

The roughness of the sea prevented his being baptized that day, and my ill health afterwards. I contemplated leaving Eastport at or before the twentieth of October, but the situation of things was such, as seemed entirely to frustrate my designs, and forbid my departure.

The reformation increased more powerfully, and there were new instances of conviction, or of persons desiring an interest in our prayers, almost every meeting; the enquiry became more general among almost every class from near 90 down to youth and children. One old lady who had lived to a great age, seen a number of reformations, in which her children and grand children had been converted, who had continued impenitent through all, and still felt opposition to the glorious work, was struck under conviction from hearing a sea-captain talk whom she thought to be seriously impressed. She told me it came to her mind, as sudden as thought, why should I commiserate the condition of this man? Have I not great reason to deplore my own wretched and depraved situation. I who am a hardened and impenitent sinner, four score and seven years old, blind by nature, and more so as to spiritual discernment? She was immediately struck with great horror and filled with fearful apprehensions; often saying, that she feared that she had sinned away the day of grace.

Her situation soon excited tenderness and alarm, not only in the family and neighborhood but in some measure through the town; all who called to see her

confessed that it was the great power of God. She continued much in the same situation when I left, which was near five weeks afterwards. About the 20th of October I grew more unwell.

Frequent colds, excessive labors, evening and damp airs had become too hard for me.

My cough grew very distressing, especially nights. This soon destroyed my appetite, and consumed my strength, and I became gradually very weak. Finding the tide of life to ebb out apace, I endeavoured to set things in order by the assistance of God as fast as possible. My true and faithful friend and skilful physician Dr. Mowe, a member of the church, (being one of the twelve that was first embodied) paid to me every attention, to grant to me temporary aid, and keep me along. Be not angry with me O reader! say not that I was irrational, when I allege to you that all this time I ceased not from my labors. I preached constantly twice on the sabbath, attended conference in the evening, and occasional meetings through the week and even officiated the two last Sabbaths before I left, I preached, broke bread, and baptised. Being at length convinced, that it was impossible for me to recover my health, and also continue my labors, and remain in that climate, it became necessary for me to make my arrangements and depart. Gratitude forbids that I should neglect to mention the kindness of my dear brother and sister Peavy, at whose house I made my home. I have thought that had it not been for their exertions in particular and those of the brethren in general to provide every thing comfortable for nature, together with the blessing of God which I believe attended their means, that I never should have left the Island. I must say, I was often a miracle and wonder to myself when preaching and baptizing, to recollect how I passed my nights; which was not only in a coughing, restless, but much of the time in a

senseless situation, (that is out of my head.) Some of the neighbors desired the privilege of watching with me, but I asked them how it would appear for them to watch with me on Saturday night, and for me to preach and baptise them on the Sabbath. The church of God at Eastport, now consisted of forty-seven members; and many more I believed would soon cleave unto the same body. It was generally allowed, that the prospect was never more encouraging in that place of a great and glorious spread of the work of God, unto whose great name be all the glory.

Thursday November 28th. I waited in vain till afternoon for the packet's boat, that was to come from Lubeck, (three miles distance) after me. It being judged the boat could not pass on account of the wind, I went a short distance to the weekly conference, at Capt. Shackford's, where the brethren and people were assembled for worship, but very soon a messenger came after me. I bade all farewell, and hastened to the boat; which was soon along side of the packet, and the packet under way. The parent, who leaves his children, or the minister, who leaves his brethren in the time of reformation can only tell how I felt when I looked upon Eastport the last time as I sailed out of the harbor. Through storms and calms, we made our way along the ragged seas. I went on shore one evening in company with the Captain, most of the crew and passengers, and preached on the Island of Montdesat.

December 2d. We were anchored safe in Portland harbor, the place of our destination. In the first house I went a newspaper was put into my hand in which I perceived the advertisement of a letter to me. Four months having now elapsed since I had heard from my relations in Vermont, I hoped it might be from them. I soon found my expectations certified; it was written by the hand of one of my Brothers;—after giving me an account of the family, the conver-

sion of the members, and the prosperity of Zion in general, he says; "There have been two remarkable instances, one of life and the other of death in Wheelock. A Col. Chase, a man of note, dreamed a dream, which gave him much alarm, as he believed he had but a few days to live. He was struck under powerful conviction, and could not rest day nor night. He said, he must speedily go to hell, for his day was over; he continued in this situation until the day arrived, that he had appointed to die. He called in Esquire Bradley and settled his estate, sent to Hardwich for his brother to come and see him die. The neighbors came in. Towards night he took his bed in great distress, and all the spectators supposed he was about to die. His limbs grew cold, his breath short, and about sunset he appeared nearly lifeless; at length he began to revive, he arose, leaped, and praised God. He went from house to house, preached on his way. This was the instance of life. The instance of death was solemn and alarming—a young doctor by the name of James Huse, who had lately settled in Wheelock, commenced the business of his profession. He was a bright, promising young man, and much esteemed by the people in that place.

He was one day riding on a load of hay, with a pitchfork in his hand, and by some unseen casualty the cart tipped up, so that he fell on the side opposite the teamster. The end of the fork handle struck the ground with the tines upward. One of the tines entered his eye and came out about the top of his head. He became immediately senseless and expired in about thirty minutes.

His companion was immediately sent for—when she came to view the distressing spectacle, she was nearly overcome. For a long time she entreated him most earnestly to speak but one word, but alas! she could not obtain her request—his sun set in the morning of his days.

O may the living lay it to heart and be also ready.

Yours with mutual friendship.

JONATHAN COLBY.

After resting two days in Portland, I took my departure, in the Mail stage for Portsmouth N. H. December 5th. I was cordially received by the brethren there. They had written to me at Eastport, six weeks prior to my arrival, to come without delay and labor with them in the vineyard of the Lord. When they found I had come, they flattered themselves I should make a lengthy visit. I told them I would consent to stay over the sabbath, and then must speed my flight to Rhode Island, and from thence to South Carolina and Georgia, for I was convinced that an immediate tour to a warm climate would be of signal service, and perhaps the only thing that would save my life. They all notwithstanding seemed to be opposed to my going; their arguments were, that I was already so low in health that I could not endure the fatigue of so lengthy a journey, and that the most eligible method was for me to stay there, preach a little, and they would doctor and administer to me until I got better. The latter they did with great attention, for which the Lord rewarded them; but as to the former, I found a difficulty attended, for when the brethren saw a large meeting house crowded, and many under distress of mind, their prayers would be, Lord! strengthen brother Colby to preach this once. Thus they continued to pray as long as I staid. I continued there nineteen days, three of which were sabbath days; on which I preached forenoon, afternoon and evening. Meetings were also held every night in the week, the most of which I attended; also some on week days. I baptized four; a number professed to experience religion, and more or less desired prayer in almost every meeting. It is thought that a greater prospect of a general reformation in Portsmouth was never known; time will declare the result. After

preaching one sabbath day, I was so exhausted in the evening and the succeeding day, so weak, sick, and distressed at my vitals, that it seemed as though I could not continue long in the body without relief.— My former resolutions I now determined to put in practice, and on the 25 of December I took the stage and went to Boston, Mass. I rested there one day, and found myself too feeble to sit up, much less to keep about.

Friday, I went on to Providence, R. I. ; tarried in town over the sabbath, but did not attempt to preach.

Monday, December 30th, I went to Burrilville, and was much fatigued at my arrival.

January 1st, 1817. The great Creator has seen fit in his infinite wisdom to prolong my life to the close of another year, and to enter upon the borders of a new one. Twelve months ago to day, I well recollect the solemn part I had to act. When I went from Gloucester to Burrilville as with a death warrant, to preach on New Year's day, these words : "This year thou shalt die." That Almighty being who is infinite in knowledge, being determined to remove suddenly by death a number of inhabitants, no doubt gave me this text that I might give them warning. Soon the dreadful summons came.

I can now look back and reflect upon the different events, that have occurred the last year ; but alas ! how ignorant am I of the important scenes, that will unfold ere twelve months more shall roll around.— The brethren and friends at Burrilville discovering my low state of health, earnestly persuaded me to give up my southern expedition, or at least to stay with them and rest a few weeks. I consented to stay from December 30th to January 25th, making it my home at Simeon Smith's, deacon Salisbury's and Capt. Rhodes' where every exertion was made to render me comfortable and restore my health, but all was in vain ; it was discovered, that I was no better, but rather grew

worse. During my stay here, I attended four meetings only, and was not able to preach at either. In the meantime I went to Providence to see Dr Gano, Pastor of the first baptist church in that town; knowing him to be a man of information and experience in diseases of the human body, as well as mind, I thought his advice might be of signal service. He asked me if it was my practice to preach close and pointed doctrine to people. I answered him in the affirmative.—He then asked if I could receive the like from him. I told him I could.

He accordingly pointed out my declining state of health in a clear light. He told me that he thought there was scarce a remote possibility of my living a year longer, if I continued in these frozen realms, and I indeed from some remarks, that he doubted whether I should survive the spring. He then added that it was his decided opinion, that the only probable remedy would be a speedy journey to the south; should that with the blessing of God fail to restore my health, my work on earth was done. His close doctrine so well agreed with my own views and complaint, his advice with my own particular impressions for many months past, that it was no hard thing for me to believe the former and consent to the latter. I accordingly took my leave of the good people at Burrillville and its vicinity and on Saturday the 25th of January went to Providence to take my passage in a packet to Charleston, South Carolina; but as an apostle once said, “bonds and afflictions abide me,” I have to say disappointments and crosses attend me, for on my arrival in town I found the river was frozen up, and of course the harbor completely blockaded. I then concluded I would go on by land as far as New Haven or New York, and take my passage from thence, but to this my friends would not consent, because of the severity of the weather. Dr Gano was also of opinion that I could not prosecute my journey

by land with any degree of safety ; that I had better wait a few days, and the river would probably be open, and that I should be welcome to remain at his house, as long as I pleased. For this kind reception I felt very thankful, as it was my desire to be under his care, as long as I remained in the place.

The cold weather continued to increase, until it was thought to be several degrees colder than it had been for many years before. I was thus detained in Providence, until February, the space of five weeks.—During my continuance here, I was unable to attend a single meeting of public worship ; my nights were long and restless—scarce an hour in twenty-four was I clear from pain, yet for the most part my mind was composed ;—I say to God's eternal praise, my soul was happy. As the spring was then commencing, and warm weather rapidly approaching in South Carolina, I found it would not do to wait any longer.—The river remained congealed, and would not probably break under several weeks. Being informed that the steamboat ran constantly from New London to New York, I concluded to travel to New London by land, and then pursue my journey by water. I am here happy to bear testimony of the agreeable manner, in which I spent my time with my friend and brother, Dr Gano, who was a friend indeed to me. I ever believed him to be a man of God, from my first-acquaintance, and after living in his family five weeks, I was still more convinced of his being a pious, humble, faithful and able minister of Christ ; but as his, and all other faithful minister's praise is not of man, but of God, I shall only add, that I expect to meet him with the spotless multitude, that no man can number, where he will be richly rewarded for all his labours of love.

Saturday, March 1st, my good friend Daniel Tucker came into town well prepared to convey me to New-London (a distance of sixty miles) at which place

we arrived Sabbath day evening, and according to the weekly advertisement in Providence papers the steam boat was to leave New-London every Monday morning for New-York, but on making enquiry, if the steam boat was in, I was informed the steam boat did not run, and had not for many weeks, as the sound was completely frozen over, so that no vessel could pass.

On making further enquiry, I found that being at New-London would not remove the difficulty ; as that place was completely blockaded with ice, and a number of vessels that had attempted to enter the harbor, were bound fast in the solid ice. I found I was again stopped, and endeavoured to rest easy, believing, that all things, in the providence of God, *should work together for good*. While I tarried in New-London, I attended one meeting on Sunday March 9th, and being strongly solicited, I attempted to preach in the afternoon. The same minister, who invited me, had said over and over again, that I should never again be well enough to preach, and that he did not believe, I should live over a month. I told him, if I could know, that the Lord spoke by him, it would be a pleasing thought, that I could leave this tenement of clay, and in one month be in *Heaven* to sing with *Angels*, and to behold *my dear Saviour face to face*.

But to proceed ; the weather being very pleasant and warm, the embargo of ice was soon raised ; it had, however, advanced so far in the year, that I had nearly abandoned the idea of travelling any farther south, but I finally concluded, that I should feel better satisfied to go as far as New-York, and after seeing what effect it had, I could better determine the course, which was most eligible.

March 11th 1, sailed in a packet for New-York, and arrived there the 12th. Whether I took a little cold, whether it was the fatigues of the voyage or effects of the sea air, I was unable to determine, but I found myself much worse, than I was before I left the

packet. The next day I was no better, and during my stay in the City, which was nine days my health evidently declined. I had also an ulcer sore, which gathered and broke within, and proved very distressing. I do not recollect that I ever suffered a more severe fit of sickness for the same length of time ; I believe many who saw me thought, I should never leave this city, until I was borne out on the mournful hearse, and lodged in the cold grave, and indeed it appeared to me, when I looked behind me, around me, to natural causes, and to earthly physicians, there was nothing to be seen but death. But when I turned my eyes to the world of glory, there was nothing to be seen but life, life, eternal LIFE ! before me, nor had I the shadow of a doubt, but there was a mansion, a crown, a robe, and a harp for me. These views could not fail to make me composed and happy, but O ! had I been destitute of religion, then had I been a miserable spectacle on earth of one dying far distant from all relations, dying among strangers, dying in my sins, dying to be banished from the presence of God, dying to endure the anguish of a second death. O Sinner ! Shall I wave my subject to tell you, that a dying hour will be a solemn battle, when you must fight with one, who is stronger than yourself ? How will your sins sharpen the sting of death, and speed the gloomy chariot till he overtakes his victim ; and when your body is dead, your soul must repair to a slighted, injured Judge to hear your dreadful doom ! Live no longer without Christ, build on the sure foundation and all is well. But I pass to mention another circumstance, which added greatly to my comfort, viz. that the LORD was mindful of me in preparing me a home. I was introduced to one of the first families in New-York City, the Hon. Judge B. Tallmadge's, Chief Justice of the Supreme Court, as I was informed. I was there received as a brother, and nursed as a child. The Judge himself, a pious,

and worthy christian was not at home ; being in a decline he had gone to Charleston, South Carolina to spend the winter for his health. May the Lord bless him and his family, and reward them in the resurrection of the just, for their labours of love to me and others. I was now satisfied, that it was not my duty to proceed any further south at present, and of course determined, if the Lord would give me life and strength, to shape my course for my Father's in Vermont. Accordingly I went on board a packet the 21st of March and returned to New-London. I was so fatigued, when I arrived there, I could scarcely walk the cabin. After resting four or five days with my good brother Sizer, I took the stage and went to Coventry R. I. I stopped there three days. One of the brethren then went on with me to Daniel Tucker's in Smithfield, and I thus arrived the last day of March to one of my good old homes in Rhode Island ; but how was I surprised to learn, that my Father had been on there after me in order to carry me home. The reasons, which induced him to take this long journey were these ; he knew from the letters, which I had transmitted to him that I was reduced to a very low state of health, and the last time I wrote to him, I informed him of my intention to journey to the southward. The next day after he received the letter he started to Rhode Island, determined to find me if possible, and persuade me to return home with him, but if he could not do this, his plan was to go on to the southward with me. But it so happened, I had been absent just a week, when he arrived at Doctor Gano's in Providence where he expected to find me ; he then relinquished his pursuit and returned home. The affectionate parent, who reads this may judge what were the feelings, and the child who hears, how I was impressed on my return, to think an aged parent had taken so much pains to bring home Joseph's bones.— While I tarried at Daniel Tucker's, the brethren and

people of almost all classes came in to see me, as they supposed for the last time, and among the rest, my good friend Dr Gano of Providence, who came ten miles to make me a visit. His conversation, prayers and visits were very refreshing to myself, the family, and neighbors, who were collected together. I tarried at D. Tucker's in Smithfield and Father Rhodes' in Burrilville one fortnight. Being then as well prepared as I could be, having a good horse and chaise, and Stephen Tucker, one of the young brethren to go with me, I made another move for home. I left Burrilville, R. I. on the 15th of April, and arrived at my father's in Sutton Vt. the 24th, I was strengthened to endure the fatigues of the journey beyond my own and every other person's expectation. Surely the Lord was with me, his hand sustained me, or it had been, as many prophesied, that I should die on the way and never reach home. I was now once more unexpectedly and cordially received at the hospitable mansion of my Father. My brother Jonathan and his wife had moved home to live with, and take care of my parents the remainder of their life. Every attention was now paid to their son and brother which his reduced situation demanded, but finding all their efforts baffled, they began to persuade me to have recourse to medical aid. Notwithstanding I had believed for considerable time, that my disease would parry all the efforts of human skill, yet I indulged my friends and consented to their propositions. They soon, however found, that all was in vain; my stubborn cough was not to be checked by the virtues of medicine, nor was my disordered lungs to be healed by the power of it. Almost every person now despaired of my recovery—my physicians considered me nearly gone with the consumption—they said, that they could do no more for me, for I was beyond the reach of medicine.—This I was glad to hear them acknowledge, for I had been sensible of the fact for many months. I then

took the liberty to mention my faith in the physician of soul and body, saying in the hearing of many, the great physician in the world of glory has power to heal me, and if he is sent for, I have no doubt but he will come and do it ; for he never failed in a single instance. The truth of this saying, the manner of his being sent for, the situation in which he found me, I shall hasten to relate. The first week in June, 1817, it was evident I was failing faster than usual ; my cough became extremely distressing, which, together with the weakness and pressure upon my lungs and uncommon shortness of breath made it appear, and not without reason, that I should breathe my last. My sleepless nights, and restless days, singular distress in my heart, with occasional pains in every part of the system, cold sweats in the night, a raging fever with alternate cold chills, together with the swelling of my feet and legs, threatened my speedy removal to the world of spirits ; nor do I believe I could have continued in the body four weeks longer and perhaps not one, had not the Lord appeared. The manner of his being sent for I will also mention. Sunday evening, June 8th, my father returned from Wheelock, where he had been to attend a quarterly meeting, and after relating what a wonderful season they had had, he mentioned over the Elders who attended ; they were men with whom I was well acquainted, men who had been made near to me. I passed the night in silent meditation, thinking over the goodness of God to me, &c. I also reflected how I had tried means (which I consider is every one's duty) to regain my health, by following the directions of one and another, but that I had never followed the directions of the apostle James, as mentioned in the 5th Chap. 14th and 15th verses ; " Is any among you sick, &c." My mind had been much exercised on this subject for some time, and now I resolved to put it in practice.

Next morning, June 9th, my father came into my

room, and I told him what passed in my mind, and what I was about to do. He seemed very much rejoiced, and very strong in the faith that it was of the Lord. I asked him who I should get to go and call for the elders of the church, he replied that he would go himself, and while he was preparing, the very four elders I had selected came on purpose to pray for my life, as they informed me. This visit they agreed upon the day before at the quarterly meeting. They soon began to pray to the Lord, and his ears I believe were open to their prayers. I felt the power and spirit of the Lord God upon me, and before they had done praying, every pain of body left me ; I felt perfectly happy, calm and free from pain as I ever did in my life. Thus I continued as long as the heavenly shower lasted, which was several hours.

I cannot say, as was said of one in scripture, "that he was made whole from that hour," but I believe I began to amend from that hour. It appeared to me, that my disorder was routed, my lungs in some measure relieved, that I breathed much easier, and that my cough began to abate. In short, it appeared to me like this, that it appeared in answer to the prayer of faith to reprieve me from the grave, and that he would again raise me up to preach the everlasting gospel.— But as I had been a long time declining, I must reasonably expect to be a long time recovering. Towards the latter part of June the Lord sent along a new preacher by the name of Clarrissa Danforth, from Wethersfield, state of Vermont. Her first meeting in this county was at Danville, where she preached to the admiration of a numerous auditory. After she had preached there a few times, she came to Sutton, and preached, and from thence proceeded to preach in all the towns around. She held meetings in Wheelock, Lyndon, Burk, Kireby, Waterford, St. Johnsbury, Barnet, Peacham, Sheffield, Newark, Concord, Cabot, &c. &c. It is generally allowed, that there

never has been a preacher through these parts, that called out such multitudes, as went to hear her.— Nor was this the only good effect which was experienced from her preaching, for there was a glorious revival of the work of the Lord in almost every town where she preached. The high sheriff of this county was among the first of the converts. She appeared to be a young woman of extraordinary talents, of a good education, and parentage, and of much grace. She was four or five and twenty years of age. She informed me that she was struck under conviction, by hearing me speak six or seven years ago, as I passed through the lower part of this state, on my way to the Ohio. She was soon after converted, and had now been preaching upwards of three years with great success.

I now pass on to observe, that according to my faith and in answer to the prayers of my brethren, on the 9th of June, I soon found my health began to improve, and by the last of July I was not only able to attend public worship, but sometimes to speak a few minutes to the people. In this I continued to ascend the hill, through the month of August. On Sunday the 24th, after public worship we repaired to the water side, where prayer was wont to be made, and it being the choice of the candidates that I should baptize them, I conferred not with flesh and blood, but walked down into the water. This was very unexpected to nearly all the brethren and people, for they did not suppose I had strength sufficient, or that it was possible for me to perform the ordinance. They therefore paraded along close by the water ready to leap in to my assistance; but a stronger arm than that of man supported me. I know not that I ever baptized with greater ease, or felt happier in administering the ordinance.

On the 30th and 31st of August, I attended a quarterly meeting at Danville, a distance of sixteen or

eighteen miles. After meeting I returned home, less fatigued than I expected, and could say from my heart in the language of that short and impressive psalm (117) O praise the Lord all ye nations ; praise him all ye people. For his merciful kindness is great towards us, and the truth of the Lord endureth forever.— Praise ye the Lord.

I continued at my fathers in Sutton until the 10th of September. I then left my father's house, went to St. Johnsbury and staid at my aunt Brockway's, 11th went to Newbury and staid at Col. Slickney's, 12th went to Rumney ; 13th to Moultonborough ; 14th to Sandwich ; 15th to Parsonville to Elder Buzzel's ; 16th to Elder Bullock's ; 17th to Gorham ; 18th to Portland ; 20th to Scarborough ; 21st to York ; 22nd to Portsmouth ; 25th to Kingstown ; 26th to Haverhill ; 27th to Salem ; 28th to Charleston ; 29th to Attleborough 30th to Providence, to Doct. Gano's ; October 1st to Burrilville ; 3d to Smithfield ; 4th to Coventry, to Elder Farnam's ; 5th to Norwich ; 6th to Lime ; 7th to Billingsworth ; 8th to New-Haven ; 9th to Shatfield ; 10th to Stamford ; 11th to East Chester ; 12th to New-York ; 13th to Milton, New-Jersey ; 14th to New-Brunswick ; 15th to Trenton ; 16th to Morrisville, Pennsylvania ; 17th to Philadelphia, where I continued until the 27th. At 1 o'clock I left Philadelphia, took the steam boat and proceeded down the Delaware to Newcastle, a distance of 40 miles ; 25th left Newcastle at four in the morning, and went in the stage 16 miles to Frenchtown ; then took the steamboat and proceeded down the Elk river into Chesapeake bay, and from thence to Baltimore 70 miles ; 29th continued in Baltimore ; 30th left Baltimore in the morning, took the steam-boat, Virginia, and arrived at Norfolk in Virginia the next morning, 200 miles ; continued in Norfolk from the 31st of October to the——

A P P E N D I X .

The foregoing is the last of the journal written by Elder John Colby. The first news that saluted the ears of his friends, was in a Boston paper, as follows:

OBITUARY.

“Departed this life, yesterday morning, (November 28th,) at the residence of Mr Wm. Fauquier, in this borough, after a painful and lingering sickness, which he bore with christian fortitude and resignation, the Rev. JOHN COLBY, a Baptist minister from the state of Vermont. A few weeks since, Mr Colby reached this place from the north, being on his way to Charleston, S. C. where he hoped to recover the health and strength which he had spent in the service of his Lord and Master. But it was decreed otherwise; his sufferings are at an end, for he has fallen asleep in the arms of Jesus, and his immortal spirit has winged its flight to that bright world of bliss, where the wicked cease from troubling, and the weary pilgrim is forever at rest. For the satisfaction of his relatives and friends at a distance, and as an act of justice to the worthy family, in whose house Mr Colby breathed his last, we deem it proper to state, that he received every respect and attention, which his offices and his sufferings required.”

Norfolk, Va. paper.

Soon after this, his father received the following letter from the good man at whose house he deceased.

“Norfolk, Va. Dec. 1, 1817.

DEAR SIR,

The object of this is to afford you intelligence of the departure of the Rev. John Colby from this into a better life. On the last of October, or the first of November, he arrived in this place, journeying to the south in quest of health. An immediate opportunity for his departure from this place did not offer.—His heavenly Father sent the kind conductor, death, by whom he was led from this land of sorrow into a land of delight, which is not infected with any noisome pestilence, or contaminated air; where he will be afflicted no more, but spend an eternity in songs of praise to that rich free grace, of which he was a partaker, which of course trained him to spend his life in the service of his heavenly master. You will find here enclosed an obituary notice of his death.

He desired that his books and clothes should be conveyed to Dr Gano's, Providence, Rhode-Island, which will be done by the first conveyance. After defraying the expenses incurred, there is left in my hands, fifty-two dollars and forty-nine cents, as per statement below. He said something about the erection of a tomb-stone—should you direct this to be done, it shall be promptly attended to, otherwise you are at liberty to draw on me, or advise any other manner in which the balance may be conveyed to you.

Yours truly,

WM. M. FAUQUIER,

Deacon of the Baptist Church in Norfolk.

Cash left by him in my hands,	\$103 49
Board, medicine, attendance,	20 00
Funeral expenses,	31 00
	\$52 49

The text on the occasion was, "Be ye also ready, for in such an hour, &c. the Son of man cometh."

The letter of Deacon Fauquier, is publishhd in order to show to the world the good hand of God, in delivering John Colby, his servant, into the care of a godly man, although he had to lay his bones nine hundred and fifty miles from his poor troubled parents; who, nevertheless, with the greatest propriety, could say with the apostle, "*Not to sorrow for the dead as those who have no hope. May God sanctify it to their present and eternal good.*"

The second letter that Deacon Fauquier sent to his father, states that Elder Colby arrived at his house on Friday, much fatigued; but on the next Sunday, there being no minister, he went to meeting and delivered two good discourses, and attended meeting two Sundays after. He then told the deacon, that he had come a great way from home to die with him, and requested that he might be interred in their burying-yard. His request was granted, and his body rests within the gloomy pales of the abodes of the dead.

According to his desire, his father sent and caused a handsome, white marble tomb-stone to be erected, and engraven with his age, death, &c. which will stand as a monument to show to the living the spot where his remains were deposited, until from the sleeping dust shall spring a body of its own seed, a spiritual body, fashioned like unto the glorious body of Christ, according to Paul, Philippians, iii, 21: "*Who shall change our vile body,*" &c.

BIOGRAPHICAL REMARKS UPON THE CHARACTER AND LABORS
OF ELDER JOHN COLBY.

“He being dead yet speaketh.”—Heb. iii, 4.

ELDER COLBY left the habitation of his father, and the company of his friends in Vermont, like Philip, to go toward the south to preach Christ to the people, and woo a bride for his master; indulging, at the same time the fond hope of regaining his health, which for several years had been impaired, and more especially so for several months, in this, however, he was disappointed, having arrived at the house of Deacon Fauquier, he became sensible that he should die with him.

Notwithstanding his outward man had long been decaying, yet he seemed to die suddenly. It is highly satisfactory that he was enabled to preach several times in the borough of Norfolk after his arrival, and thus to finish in Virginia, as it were, before *noon*, those gospel labors which he began in the *morning* of life, in the state of Vermont.

It produces pleasure to the relations and brethren of Elder Colby to contemplate, that, as it has pleased God to call him home when in a distant land, nearly a thousand miles from his friends in Vermont, he was directed to the house of such a man as Dea. Fauquier appears to have been; that he apparently had every necessary help, and all due attention paid him, till he drew his last breath; and that the mortal remains of our departed brother were interred, in a decent and christian like manner. Doubtless, our tears would start afresh, could we have the privilege of beholding the marble monument which stands at the head of his grave, and there read the name of him whom we highly esteemed for his work's sake.

From a child John Colby was pleasing and engaging in his deportment. From the time that he experienc-

ed religion, that which was solemn and striking attended all his transactions. Those blossoms which rendered his *summer* delightful, and which ultimately produced such an abundant *harvest*, budded early in his *spring*. He was converted, and by the grace of God prepared for the ministry very young. He entered with great boldness and confidence, the beautiful field of the gospel when but a youth, and left father and mother, brothers and sisters, houses and lands, for the sake of the gospel; and went forth in the name of the Lord through various states, preaching as he went, saying, the kingdom of heaven is at hand, repent ye, therefore, and believe the gospel. Being furnished with the whole armour of God, and having weapons not carnal but mighty, he was enabled to pull down many of the strong holds of sin and Satan; and by him the arrows were made sharp in the hearts of the King's enemies, and hundreds fell under the word.

As a preacher of the Gospel of Jesus Christ, Elder Colby was humble, engaged and persevering. He was instant in season, and out of season. He frequently rode many miles, and attended several meetings the same day. In his preaching he was plain and familiar. He communicated his views with ease to himself, and satisfaction to his hearers. Although he was not in the unpleasant habit of using great swelling words, yet his language was generally correct, and his style usually bordering on the sublime. Like the ancient holy men of God, he spake as he was moved upon by the Holy Ghost.

He was admirably calculated to attract the attention and command the esteem, of all classes of people.—His *gestures* were becoming and graceful. His *words* were solemn and weighty, well selected and arranged; yea, they were like “apples of gold in pictures of silver.

In his public communications he was not only enlightening but awakening, entering deeply into the spir-

it of the subject, in which he was engaged. Hard indeed must have been the heart of that person who could have beheld the almost worn out body, and heard the solemn and pathetic addresses, of Elder Colby, without melting into tenderness, and giving vent to tears.

Had not this man of God been called into the work of the ministry he probably might have sojourned in the circle of his acquaintance, prospered in the world, and obtained the comforts of life, and thereby have escaped those severe conflicts and painful privations, to which his calling subjected him. But it was not so with him. He must leave *all* to follow Christ and become a fisher of men.

This vessel was chosen to bear the Saviour's name among the gentiles. He must forsake that *father* who, under God, gave him life, that *mother* who sustained him, those *brothers* and *sisters* who were near and dear unto him, and all his prospects of earthly *gain*, to go forth weeping, bearing precious seed.

The effect of his preaching was wonderful, and the fruit of his labors abundant. He had the satisfaction of seeing hundreds of his fellow men turn to God.—He did not labor long in any place unless signs of reformation began to appear, but would leave that place and go to another where the Macedonian cry was heard. Hence he was in the work of God, and success attended his labors through the whole course of his ministry.

He travelled and preached in many places where a free gospel had not previously been preached, raised the standard of life, proclaimed liberty to captives, and the opening of the prison to them that were bound.—The Lord made him instrumental in turning many from darkness to light, and from the power of Satan unto God.

In the short course of his pilgrimage he baptized

many hundreds.* He had the success, in many instances, of turning a barren wilderness into a fruitful field; and of planting, and setting in gospel order, several churches, which, while he rests from his labors, are increasing in numbers, and growing in grace.

Those who are unacquainted with the operation and effect of the gospel, and do not know by happy experience that it is the power of God unto salvation to every one that believeth, will probably discredit some of the statements of Elder Colby, concerning conversions and reformations, or at least may conclude that the accounts are exaggerated; but his readers are assured that it is not so. The writer of these remarks was personally acquainted with Elder Colby; he has also travelled into many of those places in which the revivals of religion were, as spoken of by him. There are also hundreds of others, now living in the states of Vermont, New-Hampshire, Maine, Rhode-Island, Ohio, and other places, who can testify that the accounts which are written in his journal are true.

In the principles of religion he was firm. He was not *tossed* with *every*, nor even with *any* wind of doctrine, contrary to the doctrine of Christ. He continued until death, with that people† with whom he was first connected; to whom his language was, during his life, “entreat me not to leave thee, or to return from following after thee.”

In consequence of the active labors, and indefatigable toils of Elder Colby, he had many *hardships* to suffer, many *trials* to encounter, and many *temptations*

* By a manuscript found among his papers since his decease, it appears that from August 12, 1810, to Nov. 28, 1816, he baptized 640 persons. The names of these persons are in the possession of the publishers, who at first entertained an idea of inserting them at the close of this volume—but upon further reflection it was thought to be inexpedient.

† The united churches of Christ, commonly called Free-Will Baptists.

to endure. He left an earthly father's house where there was bread enough and to spare, and went forth *poor*, yet making many *rich*, as *having nothing*, yet *possessing all things*. He faced the piercing winds of the north by night and by day ; and underwent perils by sea and by land, which doubtless hastened his death ; but he lived long on the earth, for " that life is long which answers life's great end."

Although he was accustomed to expose error, to bring to light the hidden things of iniquity, and with gentleness and meekness to reprove the faults of others ; yet, he possessed an extensive degree of that charity which is the bond of perfectness, which hopeth all things, which endureth all things, and worketh no ill to its neighbor. It always appeared to rejoice his heart to see the likeness of Christ in any person. And so sensible was he of his relation to the children of God, that he was frequently heard to say, " I John am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

In the *private* circle Elder Colby was also a bright and shining light. He was a preacher of righteousness by the *fireside*. In intervals of public worship, he employed his time in praying, singing, and conversing with the people about the things that belonged to their peace. To bring the *sinner* to a consideration of his ways, to comfort the *mourner*, to instruct the saint, and to build him up in the most holy faith, was his endeavor and delight. All his movements seemed to declare that he sought a better, that is, a heavenly country, a city which hath foundations ; and that it was his principal aim to persuade others to enter into that rest which remaineth to the people of God ; and no doubt that thousands will have reason to rejoice in eternity that they ever saw and heard him.

The light which was in this excellent man was seldom, if ever, eclipsed by indulging improper passions, or tempers of mind, or any of those vices, which usu-

ally attend them. He appeared to have the command of himself, or rather grace reigned in his heart, whereby he was enabled to bring under his body, and keep it in subjection.

With respect to the *person* of this able minister of the new testament, a few remarks will be made for the satisfaction of those who never saw him. His form was elegant, his features handsome, his size rather moderate, his constitution naturally delicate, his eyes pleasant yet piercing, his ears open and attentive, and his tongue like the pen of a ready writer. His dress was usually plain and decent, suited to his station and condition in life. In his *manners* he was affable and genteel—in society he was pleasant and agreeable.

His modes of travelling from place to place were either on horseback, in a chaise, in a stage, or by water, as his circumstances and health required.

These observations are offered as a tribute of respect to Elder Colby, who has finished his course on earth, fought the good fight of faith, and gone to receive a crown of glory that fadeth not away. In this world he had tribulation, but it continued only a short time. His trials are over, and his troubles have come to an end. That glorious Redeemer, who called him to preach his word, who held him in his right hand, and was with him while here, has now received him to himself, and has wiped away all tears from his eyes. He now plucks ambrosial fruit from life's fair tree, which is in the midst of the paradise of God. He dwells in that house not made with hands, eternal in the heavens.

And now, O reader ! let the godly life and pious examples of this faithful servant of Christ, stimulate you, if you are a professor of religion, like him to deny yourself, take the cross, and follow the Saviour; leaving the enjoyments of earth, for the far superior

joys which are found in living a holy life devoted to the service of God.

But if you have never yet experienced a change of heart, fear to live any longer in sin, lest the day of grace should be over, and the wages of sin which is death, should suddenly come upon you. Turn to the Lord now while it is an excepted time, that you may enjoy the comforts of religion here, and be prepared with John Colby and all the redeemed of the Lord, for the kingdom of eternal glory.

The following letter to the publisher of the New-York edition, will doubtless be interesting to many, as it contains some particulars relative to the last hours of Elder COLBY.

West-Bloomfield, N. Y. December 4, 1826.

DEAR BROTHER,

I am much pleased to learn, that you are engaged in publishing a *second edition* of Elder JOHN COLBY's Journal. The work I have been delighted with, and think it a book which cannot be too widely circulated, or too generally read. While the journals of many have been published, to little profit, it is a fact that others have proved a rich legacy to community, and a peculiar blessing to thousands. How many, from reading the lives of *Howard*, *Brainerd* and *Xavier*, have seemed to catch the same spirit that actuated the men of whom they read. Would to heaven, that thousands might catch the spirit of Colby, and follow him as he followed Christ. Such journals, also, frequently find way to the retired cottage, where they are read with profit and delight. I know one man, who in early life professed religion but for several years had lived in a backslidden state. While in this condition, as he informed me, Elder Colby's Journal providentially fell in his way; he read it, and it proved a means, under God, of reclaiming the wanderer and bringing him back to the fold of Christ.—

This, probably, is only one of many instances which might be named, where souls have been benefitted by reading this Journal. Elder Colby I never saw, but in many places where I have travelled, the fruits of his labors remain as more lasting monuments of his worth, than eulogiums can from a pen like mine.

While on a tour through the south part of Virginia, in the winter of 1824, I spent several days in the vicinity of Norfolk. Having learned that Elder Colby died there, I concluded to visit the sacred spot where his bones slumber. Elder O. E. Morrill, of Caro, N. Y. being in company with me, we were conducted by a friend to the residence of Deacon *Fauquier*, to whom we were politely introduced. We found him, to appearance, a gentleman and a Christian. He conversed with us freely, relative to Elder Colby's introduction into Norfolk, together with his last sickness and death. Deacon F. happened to be a passenger in the same vessel that Elder Colby came in to Norfolk. While together on board, they contracted a pleasing acquaintance with each other. The Baptist church to which Deacon F. belonged, being then destitute of a preacher, he invited Elder Colby to spend several days at his house, and in case his health would permit, to preach to them the next Sabbath. The invitation was accepted, and on the following Sabbath he preached a very satisfactory sermon in the meeting house alluded to. During the week following, his health appeared fast to decline, he however requested on the next Sabbath, to be conveyed to the meeting-house, that he might preach once more. He was accordingly carried to the place, ascended the pulpit alone, and spoke to the people about three quarters of an hour. Deacon F. remarked, that while standing in the pulpit, he looked more like a corpse than a living person. His mind, however, was composed, and his testimony solemn and weighty. At the close of the exercises, he was led out of the pulpit. On

going out of the meeting-house, he told Deacon F. he thought he had preached his last sermon. He then selected a spot of ground, where he expressed his desire he might be buried. He was then conveyed back to Deacon F.'s house, which he never left, till death ended his pains and afflictions. A heavenly serenity and composure of mind, as our informant told us, seemed to buoy up his spirits in his last moments, and even to create a smile on his pale countenance, when sinking in the arms of death. The name of *Jesus* hung upon his lips while able to speak of his goodness, and he ceased not to recommend him to all who came around his bed, till his voice became mute in death.

After some conversation with Deacon F. he accompanied us to the grave. The meeting house in which Elder Colby preached his last sermon, is a large, plain brick building, standing in a central part of Norfolk. It is surrounded by a small pleasant green, separated on the east from a grave-yard by a stone wall; it is also walled in on two other sides, and enclosed in front by a handsome paling. We entered the enclosure by a small gate, and passing to the east end of the meeting-house, a plain marble stone, standing by itself, pointed us to the grave of Colby. It is within the meeting-house enclosure, and near to the wall which separates the green from the grave-yard directly back of the pulpit, and about fifteen feet from the meeting-house. When Elder Colby made known his desire to be buried in that spot, Deacon F. told him he knew not that the ground could be obtained, as the society had objected to burying in the meeting-house green but, however, assured him that, should it be needed, he would use exertions to obtain the ground. Accordingly, after Elder Colby's death, through the influence of Deacon F. the request was complied with. There is but one stone standing at

his grave, and this simply contains his name, place of his birth, time of his death, and age.

We spent probably thirty minutes at this grave. I walked round it several times, viewed the mound that covers his body, and read the inscription upon the marble stone, over and over again. Then leaning over the grave-stone, a train of reflections passed my mind, accompanied with an impression, never to be erased from my memory. I thought of the person whose remains were here entombed; his pious zeal, his gospel labors, and toil, which had worn him out, even in the morning of life. I reflected on the hundreds, who would probably rejoice, in eternity, that they had ever heard his voice and attended to his instructions. My mind ran back to the solemn leave he took of his parents, kindred and brethren, in New-England; starting for the south, with some hope of regaining his health. I looked at the building in which he preached for the last time, and fancied his thoughts, his reflections, when laid upon the couch of death, among strangers, far from his tender parents and relatives, and even from his dear brethren, who would have thought it a privilege to have attended him in his last moments. I viewed, as it were, his lifeless remains laid upon the sable hearse, slowly followed by a company of generous strangers to this sacred spot, where they will probably repose, in peace till the resurrection morn

I walked a few rods from the grave, turned and gazed upon it again, and bade it a final farewell!

From the best information I have been able to obtain, from many witnesses, I think, for the short period of his labors, few men in our day have been more useful in the gospel vineyard than Elder JOHN COLBY.—God grant his mantle may fall on some other.

With sentiments of esteem, I am yours truly,
DAVID MILLARD.

To Elder DAVID MARKS, Jr.

LINES SUGGESTED BY A RECOLLECTION OF
JOHN COLBY.

COLBY, thy memory is dear! thy heart,
Touched with a sense of things divine, apart
In sacred solitude, delights to dwell
Upon those virtues which adorn'd thee well.
The christian name was thine. Through God's free grace
Worthy wert thou! This ev'ry eye could trace:
The moral sense in thee was strong—a son,
A brother, or a friend, thy carriage won
Upon the soul. Respect was thine—and none
Could say but Colby in the virtues shone.

A minister of God; with holy zeal
And heavenly love all burning, thou didst feel
For dying man. The groves were thy retreat;
Where, often, like some Patriarch, thou didst meet
Thy heavenly Father; and, before his throne
With rev'rence bow'd, convers'd with him alone.
Oh! there the hapless sinner was thy care;
His case upon the wings of fervent prayer
Was sent above; nor sent in vain! THE GREAT,
THE EVER BLESSED, from his starry height,
Heard thy desire. Down, down, the SPIRIT came
His heart to touch, thy soul to light with flame!
Thy circuit was extensive. Like a Paul,
Oft didst thou journey dying souls to call
From wrath and ruin to the good old way,
Where the saints sing, and sinners learn to pray.
And who that witnessed thee upon the word
Of *Holy Writ*, when speaking for thy Lord,
But saw the unction—felt the searching truth?
Old age was captive, charm'd were giddy youth!
Many who heard thee, gave their hearts to God,
And in thy crown will shine a bright reward!

But all must die, and thou among the rest;
Yet angels hail thee happy with the blest!
But where thy mantle? When Elijah's fell,
It was Elisha's! Him it suited well!
His ardent soul a richer glow possess'd
Of that which fir'd his sire's prophetic breast.
Oh! Thou, the sinner's friend! let thousands rise
With Colby's spirit, winning for the skies
The stubborn heart. Let thousands, thousands go
And preach, like him, through all the world below!

CLOSING REMARKS, PREPARED FOR THIS EDITION.

The writer of this brief notice of Elder Colby, never saw that devoted servant of God. But as he has visited many places where he labored, and conversed with many persons who were intimately acquainted with him, he trusts that the following account of his ministerial character is strictly true. It may be proper to state that this article was necessarily penned under circumstances that made it impossible for the writer to bestow upon it much attention; hence it is more defective than it otherwise would have been.

It may truly be said of the author of the preceding journal, that few men with the same means have been as useful as he was. Without the advantages of a collegiate education and a regular course of study in theology, through his faithful labors many were turned from darkness to light and from the power of satan to serve the living God.

As many with far greater advantages have preached much longer than he did without doing the same amount of good, it is natural to enquire, by what means did he accomplish so much in the short course of his ministry? In answer to this question it may be asserted, that whatever else contributed to his great usefulness, his *resemblance of Christ* was undoubtedly the efficient instrumental cause of his success. Passing by his early piety and his obedience to his parents as having no *direct* bearing on his usefulness as a minister, but in both of which he much resembled his Saviour, he imited him in the following graces and virtues.

1. *In his untiring diligence in doing good.* Few ministers since the days of the apostles, have more carefully followed the imitable example of Christ in this respect. In the noble work of going "about doing good," he early sacrificed his valuable life. His journal contains abundant evidence of his devotion to the welfare of his fellow men; and, I regret to add, too much proof that he did not always observe the rules of prudence in the preservation of his health.

2. *In lowliness of mind.* Although he was much esteemed and had many friends among the respectable and wealthy, he minded not high things, but condescended to men of low estate. As far as it was practicable he visited the poor as well as the rich, and never seemed to feel himself above any good man. Consequently he did not pay that difference to "a gold ring," "goodly apparel," and sordid wealth, that some ministers pay to these things, to the disgrace of their holy calling and to the reproach of religion.

3. *In his inoffensive life.* That those whose sins he reformed, sometimes complained of him, is evident; nor is this strange. But it is obvious that few ministers ever gave less occasion for offence.

4. *In self-denial.* Notwithstanding he was much esteemed by his connections and friends, and also had the means of living at ease, he gave up his prospects of riches, honor, and pleasure, to wander a lonely stranger and endure the privations incident to a toilsome itinerant life, to preach the unsearchable riches of Christ.

5. *In contentment with his condition.* He freely forsook the world with its allurements, and subjected himself to the condition of one who feels that he has no abiding place on earth. But amidst all the fatigues and inconveniences of such a state, he seems to have been well satisfied with his lot.

6. *In being much engaged in the duty of prayer.* If he did not sometimes spend "all night in prayer to God," he

often "went into a solitary place and prayed." He generally spent some time in prayer with the families that he visited; and often before and after preaching, he went to the grove or to some other retired place to pray, frequently continuing a long time in this exercise. When riding in company, he would sometimes slack the pace of his horse, drop the reins upon his neck, and mentally look up to God. If, when conversing with the impenitent, he saw no indications of repentance, he generally either prayed with them or retired to pray for them; and thus in many instances persons were converted who seemed to have been almost beyond the reach of the influence of religion. In praying for the anxious, he seemed never to tire; he sometimes continued his supplications for them more than an hour, and many were brought into the liberty of the gospel while he was praying for them.

7. *In praising God for his mercies.* A good writer says, "Our blessed Saviour was a great pattern of thankfulness," and refers to Mat. xi. 25, and John xi. 40, as furnishing proof of his statements. And that Colby imitated Christ in the performance of his duty, must be manifest to those who have read his journal.

8. *In his holy conversation.* He seldom if ever indulged himself in "foolish talking," or "jesting;" consequently his conversation was "good to the use of edifying," that it might "minister grace unto the hearers." As he ardently loved the Saviour, the souls of men, and the cause of religion, he delighted to converse on spiritual things. As it regards conversation, he acted on the principle that a minister should set an example for those around him, rather than follow, as too many ministers and professors of religion do, the examples of the world. His doctrine often dropped as the rain, and his speech distilled as the dew, upon those that heard him, and many were led to wonder at the gracious words that proceeded out of his mouth. To use the language of one who knew him well, his object both in preaching and in personal conversation, was solely to kill sin. Hence it

is not strange that his conversation was often a means of awakening souls, and of comforting the people of God.

9. *In holiness of heart and life.* He was always sensible that holiness becomes the house of God forever, and that ministers especially, should be holy in heart and life.— He delighted in holy persons, holy conversation, and holy things; and it appears his motto was Holiness to the Lord.

As he imitated Christ in the graces and virtues already mentioned, and also in others that might be noticed, it is not surprising that his labors were so abundantly blessed.— Let ministers and christians who wish to be useful in the world, follow John Colby as he followed Christ, and the Lord will give them the desire of their heart.

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